

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXI.

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NEW SERIES  
VOLUME XLI. No. 26

## Who's Who and What's What

Pastor W. M. Fore of Prichard, Ala., reports three additions to the church at the close of their Vacation Bible School which enrolled 309 and averaged 248.

The Fundamentalist Fellowship of New York is sponsoring services every night at Calvary Church during the World's Fair. Dr. R. G. Lee of Memphis will be the speaker July 24-28.

In the absence of Pastor Middleton who is helping in a meeting at Holly Springs, the editor had the privilege of preaching to his home folks at Clinton last Sunday, morning and evening. The congregations for the summer hold up well.

The Religious Herald quotes Dr. W. O. Carver: "It is to the glory of America that denominations could take place here. It is to the shame of American Christianity that they did take place." We do not believe these two things can both be true; and we do not believe that the second statement has any truth in it.

There are two sides to this question of whether war is justified and whether it is right for a Christian to go to war. A man that does not abhor war has lost something of the finer Christian conscience. But a man who is not willing to fight for righteousness, and give his life for it if necessary, is wholly without the spirit that has characterized Christians from the beginning.

June 4-16 brother W. W. Kyzar and I were with brother W. R. Haynie and the First Church of Durant. Brother Kyzar's messages were of the very best we have ever heard. We feel that they will bear fruit for the glory of our Lord for years to come. There were few additions but the Christians were greatly strengthened. We were glad to see the fine improvement in brother Haynie's health.—Joe Canzoneri.

One of the indications of low vitality in a democracy is the small percentage of people who are interested enough to vote. What proportion of the people in your church vote on any matter which comes before them? And the people are so slow to make a motion that some pastors have gotten into the habit of putting the question without waiting for anybody to make a motion, which is a violation of the fundamental parliamentary system.

This thing of combining organization with organization, this passion for uniting all churches into one great church, has as its chief result, relieving the individual and the smaller bodies of their responsibility and placing it where it will not bear heavily on anybody, nor do anything in particular. It is simply "passing the buck," to use the language of the street. The Lord meant for the little group of people, organized into churches to touch individual men and women. They alone can do it.

The editor recently received kind letters from Pastor W. F. Badgett and Mrs. Mary Clark Beatty of First Church, Columbus, Indiana, where he was ordained to the ministry some years ago. It is pleasant to be recalled by at least a few of the numbers with whom we had fellowship in our first pastorate. The church seems to be enjoying a period of spiritual prosperity. May our Father's blessing abound in them till Jesus comes.

Editor E. D. Solomon of Florida recently visited his old home community at Coldwater in Mississippi. He is always a welcome visitor in his native state.

Centennials are quite the fad now. Maybe they have been before, but somehow we missed them. Among the great (!) centennials celebrated this year is that of baseball, the "great American game."

On June 24 Miss Caroline Winkler Bristow was married to Dr. Joseph Patrick Riley, both of New Orleans. The bride is the daughter of Dr. and Mrs. L. J. Bristow of the Baptist Hospital in New Orleans. Best wishes.

There are conscientious objectors to war who are sincere. But a man will have to prove the genuineness of his religion in other ways than refusing to render military service. It hardly looks good to see people get religion only when war is threatened.

Pastor W. R. Cooper writes that fourteen were added to the Tylertown Church in a recent meeting in which Secretary D. A. McCall preached, three of them coming for baptism. The congregations were unprecedented, having often more than 200 in the morning service, and in the evening the house was crowded. Brother McCall has had large experience and knows the Book. The people heard him with pleasure and profit. In the pulpit and out he is a great soul and the people will be glad to have him come again.

The words heresy and heretic are Bible words. From one point of view, results, they mean making separation, dividing asunder the people of God. From another point of view they mean improper emphasis or overemphasis. The root of the word means literally "lifting", or "raising." When any teaching is lifted up or raised above other teaching it is out of proportion. Literally it is heresy. It is trying to run your automobile with one wheel twice as big as the other three wheels. It is like one tooth in a cog wheel being twice as long as the other cogs. It is like one tooth in your mouth being twice as long as any one of the other teeth. It is like your ears being twice as big as they ought to be, or out of all proportion to the other features of your face. So when a preacher dwells constantly on one doctrine of the Bible. It may be true, and ought to be preached. But if it is preached to the neglect of other truths in the Bible, the preacher is a heretic in the original sense of the word.

Many denominations of Christians have come into being by emphasis on some one Christian doctrine. There were people who were convinced that this particular doctrine had been neglected; and so they conceive it to be their duty to restore this doctrine to its proper place. In trying to restore it to its proper place, they have sometimes preached that to the neglect of everything else, and have not only emphasized it out of all proportion, but have given it a significance and importance which do not really belong to it. Thus Campbellites have built a denomination on the theory of baptismal remission of sins. If Baptists had properly emphasized baptism, the others would probably not have overemphasized it. Many Christian people did not give proper emphasis to the Christian duty of relieving suffering and disease. Then came the Christian Scientists and built up a denomination on the care of the body. The way to prevent heresy is to give all truth its proper place in the Christian system, "doing nothing by partiality."

If you did not see the advertisement in a recent Record of a home for sale in Clinton, you may still write to Mr. G. M. Duncan at Clinton for all information. The home is offered for \$2,500, one-third cash.

Announcement comes from Dr. and Mrs. J. F. Ray in far away Japan of the marriage of their daughter Mary Elizabeth on May 27 to Dr. Henry N. Suttin of Princeton, N. J. At home, Westminster Choir College, Princeton, N. J. Our very best wishes.

The revival meeting at Macon, First Church began Sunday. The pastor preached to excellent congregations at both hours. Dr. L. G. Gates came Monday evening and will preach through the week. We are expecting a great meeting. Pray with us.—R. D. P.

The submission of British officials to the indignities reported as suffered by British subjects in China at the hands of Japanese awakens surprise around the world, because the British government has always taken great pains to protect its people in every land. No other government has the reputation of Britain in seeing that its subjects are given every consideration. That men and women of British nationality should be stripped and searched is something new under the sun. Different people will explain it differently. Some will probably say it is the Christian desire to renounce retaliation, and the desire to avoid trouble at any possible sacrifice. Some will probably say that Britain is not prepared to fight and must avoid conflict. And still others will say it is the desire of big business, which often dominates governments, to save its shekels at any price. Whatever the cause, certain it is that a change has come over the face of things.

Heresy in the estimation of Christians is a departure from the recognized standards of belief as held by any one group. What is heresy in the estimation of one group may be thoroughly orthodox in the opinion of another group. If there is to be any agreement as to what is true or false there must be agreement as to what is authoritative. Is there any one standard of authority to which all men may go, which will be decisive and final? Unfortunately Christian people, or those claiming to be Christians, do not all agree as to this final authority in faith. Catholics appeal to "the church." It has been the pride of so-called Protestants that they settle everything by the Bible. A third party, a sect of newcomers, deny both the authority of the church and the Bible, and make every individual believer the arbiter of what is right and true. Stated in plain words, this last group acknowledges no standard of right and wrong, no final authority as to what is true and false. This means there is no such thing as absolute right, or absolute truth. It is a perpetually variable thing. There are as many standards as there are people in the world. This carried to its logical conclusion means there is no such thing as fellowship in the truth; no such thing as a church; no such thing as a court of justice; no such thing as codes of law; no such things as accountability; no such thing as lawful punishment for wrong doing. Every man is a law unto himself, and no man has any protection against wrong except as he is able physically to defend himself. Civilized government goes to pieces, and the human race is reduced to barbarism or savagery.



## Sparks and Splinters

Because he has been for years leading an exceedingly strenuous life, Dr. C. E. Maddry has been told by the Foreign Mission Board to take a vacation and rest.

Pastor B. Locke Davis in First Church, Springfield, Mo., is using the Wednesday evening hour to teach the people about what Baptists believe. All the people are asked to bring their Bibles.

The Christian Century has an editorial sympathetic with the recent statement of Southern Baptists about Religious Liberty. The Bulletin of the Masonic Supreme Council quotes approvingly the same statement.

Pastor F. A. Lummus will have Rev. W. W. Kyzar with him in a meeting at Williamsville, Attala County beginning July 9. At Bolin he will have Rev. James McNair, a student in Louisiana College in a meeting beginning July 21, running ten days.

The Richton Church had a wonderful program on Father's Day. There were 96 men present, 74 fathers, one of whom had 17 children. We have a forward moving program.—T. R. Coulter, Pastor.

Pastor Wallace R. Rogers commends Adjutant R. F. Sprake of the Salvation Army, Vicksburg, who desires to lead the singing in evangelistic meetings. He has had considerable experience in this kind of work.

Regarding Assembly entertainment, Mississippi Woman's College will continue the policy of entertaining Baptist ministers as their guests for the Assembly. New boarding students making reservations by July 1 will also be entertained for the Assembly as guests of the College.

The trustees of Wake Forest turned down an offer of money from the government to build a \$150,000 stadium on the campus. These brethren in North Carolina propose to remain loyal to the principle of separation of church and state, even if it does cost them \$150,000.

Evangelist M. F. Ham is conducting an evangelistic campaign in Memphis, in a tent located at Cleveland and Peach Streets. Morning message at 11:30 broadcast over WREC. He is assisted by Mr. Rawley Treadway and Mr. W. J. Ramsay.

A father in Lancaster, S. C. recently cut off the head of his little child with a butcher knife. His wife said "he was crazy drunk." All who advocate the sale of liquor have their share of guilt in this matter; yes, even those who do not fight against the sale of it.

Brother E. Y. Soileau writes that Catchings Church is going to full time, on its own support. Thus, instead of trying to stay on the Board, they released the Board from the help heretofore given. This is a fine challenge to Mississippi Baptists generally, especially at this time when some feel discouraged about the crops.

We have just closed a revival lasting from June 11 to 18 with Dr. N. D. Timmerman of Clarksdale doing the preaching and Bill Nason of Kosciusko leading the singing. The services of these brethren were highly satisfactory and spiritually inspiring. There were thirteen additions to the church, nine of whom were by baptism. Others are to follow and the work will go on. Mr. Nason is too good a song leader ever to be idle.—N. G. Hickman, Pastor.

The Christian Century says that the American Friends Service Committee, representing the Quakers of America, who have been feeding the hungry children of Spain irrespective of which faction they belonged to, has abandoned its efforts as hopeless. The reason given is that Franco took over the provisions sent to starving children to feed his army of barbarians. These are the soldiers which the Pope says have saved religion and civilization. And the Pope represents a perverse religion which seeks to terrify the news agencies and prevent their telling the truth. And too often succeeds.

Brother L. D. Bassett, Sr., writes in his regrets over retiring from the ministry at the age of seventy-eight. He assures us that his prayers are for the work. Multitudes of Mississippi Baptists will remember him. His address is at Louin, Mississippi.

The Baptist Church at North Bend, Neshoba County, Reverend Z. B. Kitchens, pastor, is observing its Centennial in all day services Saturday, July 8. Secretary D. A. McCall has been asked to preach the sermon, and has accepted.

Evangelistic Singer Carlyle Brooks, Box 781, Atlanta, Ga., led the singing in First Church, Hawkins, Ga., during a good revival. Pastor E. B. Collins was assisted by Dr. Ellis Sammons. Mr. Brooks later helped in a meeting at York, Ala., where Pastor Mason had brother W. L. Meadows to preach for him.

Rayville, La.: We continue to enjoy the Kingdom news, as it comes to us weekly in the columns of The Record. This has been a great week with us here. We had an unusually good day in our church last Sunday, with nine additions at the evening service. We are having, this week, our first week of the Daily Vacation Bible School, with an average attendance of above 160. We continue through next week, the interest is high.—John H. Hooks, Pastor.

"Living of the Gospel" is a new book written by Dr. J. Wash Watts of the Baptist Bible Institute and published by the Broadman Press. The author traces the obligation and the privilege of providing for the ministers of religion, through the Old and New Testaments. The subject might suggest that the treatment would be dull, but not so; it is full of life from beginning to end. Also it is shown how Baptist people are undertaking to fulfill this obligation to preachers.

The Christian Index of Atlanta, Ga., comes out as a special Baptist World Alliance edition June 22. Editor O. P. Gilbert had a worthy vision and has carried it out in a way worthy of the world-wide Baptist people and institutions whom he portrays. There are 180 pages and they are filled from start to finish with things that Baptists ought to know. It is marvelous how much has been gathered and how well it has been set forth. It is a monumental task which required labor and artistic skill to produce. We congratulate him and all his helpers. It will be available for all who attend the meeting in Atlanta in July. We did not see the price indicated.

Some months ago Dr. Harry Emerson Fosdick preached a sermon at Riverside Church, New York on "Can Satan Cast Out Satan," which has been recently published and sent out by Mr. John D. Rockefeller, Jr. The title is "Dare We Break The Vicious Circle of Fighting Evil With Evil?" It is a polemic against war and preparation for war. The plea is made that Jesus urged His disciples to turn the other cheek. We are glad preachers and others are studying the question of war. Glad too that more and more people are against war. It is a question that should be studied thoroughly that we may arrive at a righteous and Christian conclusion. Dr. Fosdick recognizes that there is a difference between personal retaliation and punishment inflicted by society. But there is one factor which is entirely absent in his treatment of the subject. This is whether or not resistance to evil is motivated by vindictiveness or by love of righteousness, and even love for the wrong doer. This makes all the difference in the world. It is not always easy to separate the two things, but they are not the same. The motive is the thing that determines the moral quality of our action, decides whether it is right or wrong, praiseworthy or blameworthy. One man cuts another's stomach open to relieve him of disease. Another does the same thing to vent his rage. One does it to save life; the other to destroy it. One is paid a good fee; the other may deserve to be hung. So with resisting evil. If it is done to save a man or a nation, it is good. If it is done to destroy it is evil. Parents punish their children because they love them, and to bring them up in the nurture and admonition of the Lord.

The chief if not only reason for publishing that a meeting will be held by a church at such a time is that you may help by praying for those who labor in it.

Missionary E. A. Nelson, veteran missionary in Brazil recently passed away. He was a native of Sweden, went from Kansas to Brazil and labored in the difficult Amazon field. He was 77 years old.

Miss Willie Kate Baldwin of South Carolina was in June appointed by the Foreign Mission Board as missionary to Africa. She is a graduate of Winthrop College and of the Louisville Training School.

Miss Mary Lucile Saunders, daughter of Missionary Saunders in South China, sailed June 24, going as missionary to China. She has been pastor's assistant in Grace Church, Durham, N. C.

One of the larger Baptist hospitals is looking for a mature Christian woman to become the social and religious leader of student nurses. Applications sent to this paper will be forwarded to the proper authorities.

Corinth: It has been my privilege for the last ten days to be with Dr. T. W. Young and his great First Church at Corinth, Miss., in a real revival meeting. There were thirty-eight accessions to the church, many of them outstanding experiences of conversion. We had Rev. Stanley Armstrong, of Memphis, Tenn., in charge of the music, and he rendered a most acceptable service. He has a beautiful tenor solo voice, and knows how to get the congregation to sing. Never have I heard better music in a meeting. Also, each evening, for thirty minutes prior to the preaching service, Mr. Armstrong met with the young people in a service of prayer and worship, when he spoke to them briefly but pointedly about their relationship to the Lord and the church. The young people were won wholly by his geniality and fine spirit. Dr. Young had everything in readiness for a meeting. A census had been taken, the choir had been organized, committees were active. Everything had been thought of. There isn't any wonder that we had a great meeting. It was evident from the first that the Holy Spirit was leading. The church worked as a unit through their pastor and with their pastor. Perfect harmony prevailed from the first to the last. Dr. Young was constantly busy between services doing personal work, the secret of most of the ingathering.—Glen Eric Wiley.

### HAVE FAITH IN GOD!

Have Faith in God! Though nations rage  
And passions dark now stalk the earth;  
Though men 'gainst men in anger roar,  
His plighted word obeyed no more,  
And wars engulf with sorrows sore,  
Yet He shall reign from age to age,  
Have Faith in God.

Have Faith in God! Fear not to call  
On Him for aid, O soul distressed;  
Thy sorrows and thy secret woes,  
Bring unto Him who cares and knows,  
He'll help you meet the storm that blows,  
Nor will He suffer thee to fall,  
Have Faith in God.

Have Faith in God! Egyptian reeds  
And earth's dry wells, alike will fail.  
Go tell Him all, thy faintest cry  
Is heard by Him who rules on high,  
And He will not your want pass by,  
His wondrous grace can meet all needs,  
Have Faith in God.

Have Faith in God! Go tell Him all  
Whate'er the load or grief you bear;  
Though some profess our God is dead,  
And will not hear whate'er is said,  
And blood of innocents is shed,  
Our Jesus lives! He hears your call,  
Have Faith in God.

—Ernest O. Sellers  
The Baptist Bible Institute.



Thursday, June 29, 1939

# WHY I AM THE KIND OF BAPTIST I AM

By John D. Freeman, Jr.

(Continued from last week)

## VII. A Missionary Baptist

Who can read his Bible and not be an ardent supporter of the plan set forth by the Lord for the propagation of the Gospel to the ends of the world? The last command given by Him forces me to be willing to have part in the work of missions. "Go ye, therefore, and teach (make disciples of) all nations . . ." (Matt. 28:19) cannot be ignored by one who really loves the Lord. We shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8) contains the final word regarding the work which Christians are to do.

It is not enough for me to seek the lost who live around me. I am commanded to go to the lost everywhere. Since I cannot go to every kindred and tongue and people in all the earth (Rev. 14:6) there is but one other thing for me to do and that is to join with my brethren of other churches in sending missionaries. Since I know that the Gospel must first be preached to all nations for a witness (Matt. 24:14), I cannot honestly pray "Thy kingdom come, thy will be done on earth as it is in heaven" unless I am willing to go as far as I can with the Gospel and then send someone else to places which I cannot reach. This means that I in my church, and all other New Testament churches, must adopt the plan used in the days of Paul, Peter, Barnabas, and other missionaries, and combine our offerings to the end that the Word may be obeyed.

The Scriptures are very plain in their teachings regarding missions. And history is equally emphatic in its lessons about the necessity for such labors. What has become of those people who refused to be missionary? Go back to the Jews. When they occupied Palestine, they refused to give the Gospel to others. Soon they came to feel that they alone were worthy of God's grace and care. They boasted of "Our God," as if the Lord of Glory could be shut up to the borders of any nation! Centuries of suffering have followed them. They refused to send missionaries to the heathen people about them. These same people overcame them and scattered them throughout the world where they are today the object of contempt and persecution in nearly every land.

The record of that group of Baptists who "pulled out" more than a century ago because they were opposed to sending the Gospel to others is proof positive that God will not bless a people who refuse to give His Gospel to others. They called themselves "Primitive Baptists," but they were a rebellious people, and today only a few small, scattered bands of them are left, whereas those who obeyed the Great Commission number into the millions.

I must be a Missionary Baptist because Jesus commanded me to be such. I dare not refuse to be missionary, for the records of all people who have refused to obey the Great Commission make me realize that only disaster can come to the Christians who refuse to carry the message of life and hope to those who know it not.

Conclusion. There are many other things which should be mentioned, but I have presented the principal characteristics of the Baptist I am, and have sought to show why I cannot be any other kind of a Baptist. The world needs today the Baptist interpretation and presentation of the Gospel. It has taken the Baptist word on the individual worth and freedom of man and run wild with it, so that we need as never before to present the truth about our democracy and the way it brings us all into subjection to the will of God and under the dominion of the governments which are ordained of God.

There are tragic evidences of a slow but sure breakdown among our people in the South, even here in Tennessee, of the firm unyielding devotion to the basic principles of our faith; hence it behooves us everyone to stand fast in the faith. It takes courage to be true to unpopular

tenets, to proclaim that which the world does not want to receive, to hold fast to the faith once for all delivered unto the saints, hence we need to quit ourselves like men and not be craven in the face of dangers.

Because of the Book and its clear teachings, because of history and its support of that which the Bible presents, because of the evidences from within my own soul and the testimonies of thousands of others, I am a Baptist. And when I sum up all the arguments, I come to the conclusion that the sage of the bookkeeping department of our State Board, Noah B. Fetzer, is right in the answer he gave me when I told him I was to discuss this subject. That answer is, "Tell them that you are the kind of Baptist you are because there isn't any other kind of a Baptist."

## HOW THE CAMPAIGN GOES

### Woman's College: A Personal Appreciation

I was four years of age when Mississippi Woman's College was founded. Therefore, almost from my earliest memory I have known of the college and have felt its influence in my life. The passing years have increased my appreciation of its worth and deepened my conviction that Woman's College must live and grow.

#### To Me

To my own life and growth Woman's College has made a definite contribution. Like mountain peaks in memory are the Woman's College graduates who as teachers left "deposits" of genuine worth in my mind and soul. In retrospect, I recall that they were not only as good as the best in teaching, but were uniformly superlative in constructive interest in affairs of school, community, and church. Returning for summer vacations in the communities in which I lived were Woman's College girls—almost all of whom were found immediately in the mainstream of the church life, leading and inspiring the high school students of us. Later, in work of statewide scope, I met and received boundless inspiration from Woman's College alumnae. Cecelia Durscherl, Frances Landrum, and others made a major contribution to my life.

#### To Them

To the students themselves Woman's College has made a contribution which no similar institution excels. Among the pioneers in physical culture, Woman's College has taught her students to be strong; apace with the best, Woman's College has prepared the intellectual capacity of her students for maximum achievements; ahead of the majority of similar schools, Woman's College has remembered that "the soul of culture is the culture of the soul," and has given spiritual dynamic, conviction, and poise to the girls who have come her way. One Juanita Byrd is worth all that the maintenance of Woman's College has ever cost.

#### To The Kingdom

The progress of Christ's kingdom has been sped on its way through the limitless contributions of Woman's College through her graduates. In the official positions of our denominational life, in the voluntary service posts of hundreds of local churches, in the school room, in the community life, and around family altars are a steady concourse of former students of Woman's College making their indispensable spiritual contributions, every one of which makes Christ's kingdom coming easier.

#### Now: To The Task

As a Mississippi Baptist, I cannot afford to permit the well-being of such an institution to be hazarded. I must remember that what she has been doing is needed now more than ever. I must be willing to forget differences of opinion upon incidental issues of procedure, to forego personal feelings, and to do my part as generously and willingly as I can. As a Mississippi Baptist, I shall do so!—Chester E. Swor.

The Hazlehurst Bulletin reports a church member so stingy that when asked to sing Old Hundred, sang "There were ninety and nine" instead and saved one cent.

## MEETING OF THE EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

By Walter M. Gilmore, Nashville, Tenn.

The regular June meeting of the Executive Committee of the Southern Baptist Convention in Nashville June 14, broke all previous records in the matter of time consumed, adjourning at noon. This can be accounted for by the fact that the recent Convention in Oklahoma City had fewer matters to refer to it than usual. It is true also that the Administrative Committee, of which Dr. J. W. Storer, Tulsa, Oklahoma, is chairman, and the committee on Cooperation and Enlistment, Dr. Louie D. Newton, Atlanta, Ga., chairman, met the day before and thoroughly prepared their reports to be presented to the whole committee. Only routine matters were dealt with.

The personnel of the officers of the committee remain the same, as follows: Dr. Frank Tripp, Montgomery, Alabama, president; Dr. J. M. Dawson, Waco, Texas, vice-president; Dr. Austin Crouch, Nashville, executive secretary; Dr. Jas. E. Dillard, Nashville, director of promotion; Walter M. Gilmore, Nashville, recording secretary, treasurer, publicity director, press representative of the Convention. The only new members of the committee are: Judge Walter C. Goodson, Macon, Mo., and Dr. F. C. McConnell, Jacksonville, Florida. Judge Goodson was assigned to the Administrative Committee and Dr. McConnell to the Opdyke Funds Committee.

Dr. J. M. Dawson, chairman of the Opdyke Funds Committee, reported that during the past year 93 mountain boys and girls had been aided in school through this fund to the amount of \$7,653.75. In her gift to the Convention several years ago, Mrs. Opdyke stipulated that only those hailing from the mountains could be helped from this fund. The original corpus was \$168,250. The last audit in December revealed \$171,095 in the fund now. Only the interest can be used.

The plan for refinancing the indebtedness of the Southern Baptist Convention, adopted in Richmond in May, 1938, released the property at Ridgecrest, North Carolina, which is owned by the Convention, so that lots can now be sold and clear titles given. Dr. Austin Crouch and Dr. Hight C. Moore, Nashville, were authorized by the committee to fix prices and negotiate sales of these lots. Dr. Moore, who has built a home in Ridgecrest, will make that his summer headquarters.

Contract has been made with the Sunday School Board to operate the summer assembly at Ridgecrest for the next ten years. The outlook for this great institution was never brighter.

June 17, 1939.

We last night closed a series of revival services at New Augusta. Dr. L. E. Green of Poplarville did the preaching, and brother W. L. Compere of Franklinton, La., led the singing. We were greatly blessed in their fellowship and service. Ten were added to the church, five on profession of faith. There were other evidences of a quickening of life.—O. P. Moore, Pastor.

A spokesman for the present government in Spain is quoted as saying: The New Spain will be "the most Fascist state in Europe," and there will be established a program for the Roman Catholic Church there which will be "more papist than the Pope." The church will serve the political ends of the state. The program is as follows: (1) The Roman Catholic religion is the official religion of the state; (2) The prohibition of all teaching that opposes or denies the Roman Catholic faith, either officially or in private; (3) No other public worship allowed, and only in private by special agreement and favor of the state; (4) All Romanist laws and jurisdictions included organically in the state's statutes; (5) The Roman Church given the supervision over education, press and printing in "dogmatic matters"; (6) Church property taken from the church by the former government to be ceded to the state, in return for which the state will support the church.



# EDITORIALS

## THE SPIRIT LEADS INTO THE WILDERNESS

In considering the scripture passage which tell us about the Holy Spirit, we have come to the one which tells us that immediately following His baptism the Holy Spirit led Jesus into the wilderness to be tempted of the devil. Three of the gospel writers, Matthew, Mark and Luke tell us about it, but all of them in different words. Matthew says, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Mark says, "And straightway the Spirit driveth Him forth into the wilderness. And He was in the wilderness forty days tempted of Satan." Luke says, "And Jesus full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil."

Luke uses the imperfect tense, "was being led," indicating that the action of the Spirit on the mind of Jesus was continuous, bringing him step by step along the way. Matthew uses another tense of the verb, simply "led" which indicates the goal at which he arrived when led by the Spirit. Mark uses a different word entirely, not "led," but "thrust" or "tossed" him. And he says picturesquely, "Immediately." There was quick action. And it is the present tense. He pictures it so that you see it in the process, while it is being done. "Immediately the Spirit driveth him forth into the wilderness."

It takes all three of these narratives for you to get the full and accurate picture of the scene. Jesus was now beginning his ministry. He was at a crisis, at a point of decision. He had been publicly baptized. He had been acknowledged by John the Baptist as one far superior to him. But in Jesus the process of preparation within him for the ministry to which he was called was still going on. Outward conditions had all led to the hour of decision. But inwardly the ferment of the spiritual preparation was still in process.

Men who have been "called to preach" can perhaps best understand what was going on in His mind. They know of the natural and unavoidable hesitation about coming to a decision, and undertaking so responsible a task. Jesus doubtless had something of the same feeling. You read in the account of His first miracle, turning the water into wine, how he hesitated and seemed almost to draw back. In that case his mother was used to bring him to decisive action. She said something about the wine being out. He understood her meaning and demurred: "Mine hour is not yet come; why do you seek to tell me what to do?" It was the moment of decision and of action.

So as Jesus came up from the Jordan, the Spirit of God was moving in him; was leading him; did lead him to the next step. At last to overcome all hesitancy and bring him past the crisis, it is said, "The Spirit driveth Him forth." It was as if at the last minute the Holy Spirit thrust him violently. He went as if he had been thrown like a rock from a sling, or shot out of a gun. That is often the way at the last moment of decision in one's life task. The word "drove" or "thrust," is akin to our word "ball." And a "ballistic" expert can see that the one who shot him out to his task was the Holy Spirit.

Some one may think this being thrust out into the wilderness to be tempted of the devil was a strange way to begin, a queer preparation for his life's work. The Holy Spirit has his own way of doing things, and his own reason for doing them. The wind bloweth where it will. So is everyone that is acted upon by the Spirit of God. But God's reasons are always good reasons, and we do well to study them. His ways may not be our ways, but they are as high above ours as the heavens are above the earth.

Don't get the idea that because the Spirit of God is called the "Comforter," he is here to give us an easy time. Quite the contrary. He is here to help us to meet difficulties and enable us to overcome them. He knows what we are

in need of and will often give them whether we ask them or not. Yes often gives us quite different from our asking, for which we may be truly grateful.

Jesus must needs go through temptation and hardship. He would be unfit to be our leader otherwise. He would be unable to help us in emergencies. He was tempted in all points as we are. He suffered being tempted. And he was made perfect for his office and ministry by the things which he suffered. The Holy Spirit made no mistake in thrusting him into the wilderness to be tempted of the devil. Thank God he went through it and won out. And he is saying to us today, "To him that overcometh will I give to sit with me on my throne, even as I overcame and am set down with my Father on His throne."

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## UNION, FEDERATION, COOPERATION

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The minds of Christian people today are much like the creeks after a heavy rain. In such case the creeks are high, the water runs more rapidly, and is muddy, and there is a good deal of trash floating about. Flotsam and jetsam are defined in the dictionaries as wreckage from a ship that has been sunk, wreckage floating about after the ship has disappeared. There may be some of that in the minds of people whose ship of Christian conviction has disappeared.

We have sought in a previous article to show that from the very nature and constitution of a Baptist church, which we contend is a New Testament church, it is impossible to assemble or unite Baptist churches, which are independent or autonomous units, into any super-controlled ecclesiastical union.

But we are hearing that such churches, though unable to unite into one visible body, may yet cooperate with others, or even be federated with others in order to perform a common task or fulfill a common mission. It is this statement or idea based on it that needs to be clarified in the minds of all men. The creeks need not always be muddy, and the trash will find its way to some place of safe deposit. When you have cleaned out a spring it will require a little while for the muddy water to run off and the stream to clear up. Discussion will help.

Now, say some, suppose that our Baptist churches do not or will not unite with other denominations to form one single ecclesiastical unit, is it not possible, or wise to seek some form of federation or some method of cooperation with these other denominations to enable us all to fulfill our mission and to attain the purpose of Christ?

In answering this question, consider first the matter of federation. Nobody has been able or willing to define what is meant by or included in federation. It is a vague term which extends all the way from good will to organic union. We will have to wait for clearer definition. In the meantime it may be well to remember that the idea of federation has not proved to be workable. It is too loose to hold anything together. The colonies of America experimented with that and founded it only a passage way to a "more perfect union." It is too much like tying two mules together at the head without hitching them up with traces and singletrees and doubletrees at the other end. You can't pull a load that way. The truth of the matter seems to be that those who advocate a federation of churches do so as a temporary expedient, a stepping stone to "a more perfect union."

And as to the matter of cooperation among various denominations, several things need to be said. Cooperation of course means working together. That means work. Work is not just taking exercise; it is an effort to accomplish a task. You have something that must be done. And cooperation means that you are agreed as to what is to be done, and there must be agreement as to the plan and the method of doing it, the best way to do it. Those who are agreed can work together. Those who are not in agreement cannot. The extent of our cooperation is determined by the extent of our agreement. These truths are so simple and fundamental that they

hardly need to be stated. And yet they are so often overlooked that they must be stated and kept in mind.

Christian cooperation is only possible where the objectives and the means or methods of reaching these objectives are held in common. It is not enough to say "we are all striving for the same place." It is not enough to say we are all trying to save people. Among some these phrases would mean the same thing; among others they have a different meaning. There is no use in stupidly closing our eyes to elemental facts. We do not get anywhere by ignoring the truth. The basis of cooperation is the same as the basis of union. That which makes perfect cooperation would make perfect union. If two bodies of Christian believe the same thing, there is nothing to keep them apart. If they do not believe the same thing, there is nothing that can bring them together.

No man with his eyes open and any knowledge of what is believed by different denominations will believe for a minute that they are agreed that all men are lost, or what it means to be lost, or how a man must be saved, what to do to him to save him, or what he must do to be saved. Baptists believe that all men are lost, that Jesus Christ alone can save them, and that he does save them when they hear the gospel and put their trust in Christ as Lord and Savior. Most other Christians believe that baptism is necessary to save them or bring them into the kingdom of God.

Did you ever hear of an allopathic physician calling in a homeopathic or a chiropractic doctor for consultation. They do not because they cannot cooperate. They haven't the same theory of disease, nor the same method of treatment. An effort to cooperate would result in nothing but confusion.

All the high sounding phrases about the cooperation of all Christians in an effort to carry the gospel to the heathen world has a ring of insincerity in it, because these same people maintain separate churches in every city in the United States, and find it necessary to do so because the people who compose these various churches are not in agreement. If we can't agree in Bucktown, why should we be expected to unite to save Timbuctoo?

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## RELIGION IN SPURTS AND SPOTS

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Many people would think that they were exceedingly devout if they prayed for fifteen minutes a day; or if they read the Bible for a half hour daily. And not a few would consider that giving one tenth of their income to the Lord would entitle them to the first seat in the synagogue. To do both or all of these things would certainly place one far above the average in Christian life. There can be no question that most folks would move up quite a bit in spiritual attainment if they diligently adhered to these practices.

But there is a danger of being misled right here as to our understanding of what it is to live the Christian life. Being a Christian is not giving a part of our time or a part of our money, or a part of ourselves to the Lord. It is enthroning Him as Lord over everything within us, and over everything that we possess or do. There is a lot of difference between Caleb and Samson. Of the first it is said that "he wholly followed the Lord." Of the other it is said that the Spirit of God moved upon him at times. Samson was a very unsatisfactory substitute for a servant of God. It is a question if he did not leave Israel worse off when he died than he found them when he was born. He served the Lord by "fits and starts."

Jesus said, "He that abideth in me and I in him, the same beareth much fruit." It is not enough to give a certain amount of time to prayer or Bible reading: We must abide in him. He must be the place where all our interests and affections are deposited. He is the refuge and home of our souls. In him we live. Our life is hid with Christ in God. He must find in our souls and bodies a place to live. We must see to it

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Thursday, June 29, 1939

that nothing in our lives makes him uncomfortable, or crowds him out. Our gift of one tenth is but an acknowledgement of his complete ownership. Our religious observance of Sunday is an acknowledgement of God's claim to all our time. Let's not fool ourselves with offering him a fraction of service. Thou shalt love the Lord thy God with ALL thine heart.

"Come into my heart, Lord Jesus  
Come in today; come in to stay  
Come into my heart, Lord Jesus."

—BR—

## NOT IN THE EARTHQUAKE

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You will recall that when Elijah hid away at Mount Sinai in a cave it is said that the Lord called him out and told him to stand on the mountain before the Lord. And then it is said "The Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind." Then it is said that an earthquake shook the mountain; and then a fire spread over it. But each time it is said the Lord was not in it.

Now if we were disposed to spiritualize about this, it would be something like this. The Lord caused the wind and the fire and the earthquake, but the Lord was not in them. All these things have their place; and their mission was destructive. But a merely destructive agency or ministry does not build up the Lord's work. Destruction may sometimes be necessary. You have to remove something before you can build something else. "I will overturn, overturn, overturn; until he shall come whose right it is to reign." But mere destruction is not enough. Perhaps Elijah needed to learn that lesson. He was somewhat like the cyclone, the fire and the earthquake. And he had done a good job of rebuking and humbling the king of Israel. But that was not enough. There was needed a constructive ministry.

Some preachers are like Elijah: they are masters at preaching against sin, and pointing out wrong. They are experts at telling people what not to do. That is a good work. But something else is needed after that. John the Baptist prepared the way before Jesus. But when Jesus came he received sinners and ate with them.

And another thing: sometimes the Lord sends fire and cyclone and earthquake to shake people loose from indifference and entrenched evil, from earthliness and callousness. These things ought to make us conscious of our dependence on God, and sensitive to His will. The Lord sends them, but the Lord may not be in them. Trouble does not always make people better. But it ought to awaken us to hear the "still small voice" of God in our consciences. He says "As many as I love I rebuke and chasten." And then he says, "Be zealous therefore and repent. Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him."

—BR—

The First Baptist Church, Salisbury, N. C., Arch C. Cree, pastor, is enjoying a "Youth for Youth" revival as a part of a general program in the Rowan Association. Mr. Worth Grant of Mars Hill College is the evangelist. Mr. David Morgan of Wake Forest College is the singer. Miss Nan Morgan of the Eastern Carolina Teacher's College and Miss Inez Shuford of the Woman's College of Greensboro are the youth conference leaders.

Pastor J. F. Brock of Moss Point writes with great appreciation of the work of Miss Ruby Taylor in a daily vacation Bible school. He says it would be difficult to improve on her work. She is also teaching at night Dr. Price's book, "Personal Factors in Character Building" to officers and teachers in Moss Point and Escatawpa Sunday school. The work is of the best. Brother James Taylor the capable young pastor at Escatawpa is leading the singing and teaching the Bible to Intermediates. Working with these is a fine group of local people, Sunday school teachers and workers. All are enjoying the experience.

## OPEN LETTER TO THE RANK AND FILE

Selsus E. Tull, Evangelist  
Hazlehurst, Miss.

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This letter is written with the fond wish that it might be read by that last multitude of people whose names compose the Baptist church rolls of the land. There are millions of them in our Southland. If I could speak to each one of them, I would lay on their hearts what I am saying in this letter.

The year 1939 was designated by the Southern Baptist Convention as a year of evangelism. Our Baptist pastors and leaders have taken hold of this plan with all seriousness. During the first months of this year many evangelistic conferences covering the Southern States have been held. All these conferences and councils have now been climaxed by discussions in the recent Southern Baptist Convention at Oklahoma City.

I believe that I can say with assurance that our pastors, evangelists, and denominational leaders over the South are aroused and mightily united in their desire for a great revival to sweep over our land. They must see multitudes of lost people saved. They want to lead the churches out into militant, victorious spiritual conquests. They want to see the enemy smitten and put to flight before the tread of conquering armies. Our church leadership sees the need, and are ready for a great spiritual advance.

What is it now that hinders or holds back the tides of the proposed revival? As one who is giving all his time to revival work, I answer by saying that the grand need now is that the great rank and file of our church membership shall be awakened and mobilized. We are not going to witness any great, subjugating spiritual reformation in America until the masses of our Baptist people are in heart and their prayers behind their spiritual leaders.

I have been saying to evangelistic conferences and from pulpits over the land that the next great nation-wide revival must arise from out the ranks of our people. The powers of opposition which have brought about the pervading spiritual desolation have largely succeeded in nullifying the appeal of the preacher. The preacher has been played down in the esteem of the world to where he is no longer a challenge to the public attention.

The times demand a mobilizing of God's witnesses in the ranks of the multitudes. The fires that burn in the pulpits must be carried as flaming torches by the church membership out into the streets of our cities and over the hills and vales where the people live. A mighty cry must be raised to bring the people back to church. We are in a time when we may no longer expect the lost world to come to church of their own accord and desire. There are too many voices calling in the opposite direction.

Church attendance today on the part of the lost world must be hand-gathered. Homes must reform their policies with respect to church attendance. Fathers and mothers must bring their children. Neighbors must bring their friends. Prayerful visitation and urgent personal entreaty must reach the unconcerned. Every social tie and business contact must be utilized to draw people to hear the Gospel. "Faith cometh by hearing," and it is the preached Gospel that is the power of God unto salvation.

Advertisements and public announcements no longer avail to reach a world absorbed in its own engagements. It must be done by personal witnessing. Here is where the responsibility rests upon the rank and file of church members. Down in the ranks they come in daily contact with the multitudes. They talk with them on streets and strike hands with them in the engagements of the business and social world. If the church members in any community were to resolve to use their influence in personal witness to press the claims of Christ upon their lost friends a veritable Pentecost would sweep the land.

The trouble with the average church member is that his church and its demands upon his life are secondary in his thinking and in his affairs. The home life is keyed the same way. Business,

the school, social entanglements, sports and amusements have displaced church loyalty in the lives of too many church members. The pressure of the world has disqualified the majority of Christ's witnesses.

As I go over the states conducting revivals, I am afforded a cross-section view of the present-day estate of the churches. No man can see what I see of the prevailing indifference and prayerlessness of the average church member and fail to realize that the greatest hindrance in the way of reaching lost people with the Gospel would disappear if church members could be depended upon to stand in ranks in a mass assault against the powers of darkness and unbelief.

When a church sets apart a time for a revival, if every member of that church would pledge himself that all other demands upon him should take second place to attending the services of the revival, it would grip the imagination of the whole community. Lost people would be startled into attention. The power of it would be irresistible. That is how much the rank and file means to the hope of a great revival.

Is putting Christ first too much to expect of the modern church member? So long as the salvation of lost souls is put second to any other consideration, we will hope in vain for a great transforming spiritual reformation.

The time is ripe for a great spiritual victory if our people can be brought to see it. If they would only become willing to qualify before the opportunity. If they would give up worldliness, throw away their unconcern, repent of their indifference to God, and pray for power to witness for Christ in the love for lost souls, the very powers of darkness would be shaken, and the glory of the God of Salvation would fill the churches.

The solution of ten thousand other ills that afflict the world awaits the day when our millions of Southern Baptists get in ranks under the Spirit of God to exalt the preaching of the Gospel, and to bring the lost into the Kingdom of Christ! "Awake, awake put on thy strength, O ZION."

—BR—

There are said to be two Baptist colleges in Australia, one at Melbourne, one at Sydney.

Dr. Frank Moody Purser and I helped brother W. E. Lee and the Byhalia church, which he has shepherded for eighteen years, in an eight days revival meeting. We had a week of delightful Christian fellowship. The Lord graciously blessed our efforts. A fine spirit prevailed throughout all the services. Dr. Purser brought splendid messages based mainly on Paul's letter to the Colossians. It was a spiritual feast indeed. There were 8 additions to the church, 6 of them for baptism.—Joe Canzoneri.

Pastor J. R. Eubanks of Tabernacle Church, Greenville, says that they observed Christian Education Day two weeks in advance of the date recommended, on June 11. The pastor was recuperating from a tonsilectomy. Deacon Jno. D. Davis, president of the Convention Board, presented the cause in a forceful way. At the evening hour Mrs. Eubanks presented a program, introducing young ladies from our denominational and state colleges who told of the religious activities on the campuses. At the time of his writing the vacation Bible school was running with 80 enrolled.

On Thursday evening, June 22, the Daniels Church ordained four new deacons. They are A. B. Fortenberry, G. M. Harris, D. D. Weimer and O. W. Goodwin. The service was simple, impressive and scriptural. These brethren have proved themselves worthy in the estimation of the church and were selected because of their fitness. Pastor J. S. Deaton was in charge of the service. Others who participated in it were Dr. W. A. Hewitt, Rev. L. W. Ferrell, Rev. A. S. Johnston, Rev. I. F. Metts, and Editor P. I. Lipsey; all the deacons of Daniels Church, others representing other Baptist churches in Jackson; also, Rev. W. L. Howse and Rev. J. B. Gordon. This church is well located and has a live membership. Good progress has been made in the past, and the future is still more promising.



## BAPTISTS AND THE WORLD COUNCIL OF CHURCHES

Watchman-Examiner

Our various groups of Baptist churches are being asked to affiliate with the World Council. A motion to this effect will be offered before the various conventions. We have already co-operated in the preliminary conferences by sending delegates. We had representatives at Utrecht, Holland, May 9-13, 1938, when the proposed constitution of the Council was framed. Now that the time is approaching when we may take final steps, it is well for us to face conditions as we find them.

We have often stated our interest in world-wide Christianity, and it need not be argued as to whether or not we approve the principle of an ecumenical Christian council. We do. We revere and rejoice over all people who "love our Lord Jesus Christ in sincerity," and we would cherish their fellowship both on earth and in heaven. It is not this fundamental that causes us to be separated from other denominations, but the matter of their ecclesiastical principles and procedures, as well as their methods of propagation. This is important when we consider the set-up of the World Council of Churches.

The Council is to be guided by a Central Committee consisting of not more than ninety members who are to represent churches or groups of churches. Seventeen are to represent Orthodox churches; twenty-two, the continent of Europe; twelve, Great Britain; eighteen, the United States and Canada; and fifteen, the rest of the world. One can easily see how overwhelming is the representation from church organizations committed to the principle of the union of church and state. In fact, it is apparent that the national church units numerically dominate the body at the very outset. This is significant when one takes the long view.

It is equally important for us to consider that this national church preponderance also carries with it an overwhelming strength in regard to those ecclesiastical procedures and methods of propagation which we as Baptists have always regarded as error and have in our zeal opposed. These are serious and involving questions far too numerous for discussion here, except that we may illustrate with the recent incidents in Rumania of the Orthodox church persecution of Baptists and other free sects. Of course it can be argued that in such cases the free sects would have a court of appeal in the Council. Be that as it may, we can be sure of the preponderance before the appeal is made. When national politics are concerned, how much consideration may the free sects expect? And if there is conflict between some national church and the state, what would be our position in the world Council of Churches if we have free churches within that state?

Perhaps the most puzzling element for Baptists is the matter of representation. This is no problem for authoritarian and highly centralized church bodies, but it is different with us. Even in our own organizations we do not delegate the authority of a local church to a nonmember. So we are at a loss to see how we are going to furnish representation for our 50,000 or more Baptist churches throughout the world. The small numbers who may be appointed by the conventions will never be able to claim ex cathedra rights to speak for the churches, for these are rights we have never hitherto bestowed upon any. Such representation will naturally gravitate to a few privileged and interested persons who are able to travel, attend conferences, render individual opinions, but at no time be in a position to claim that they truly represent millions of Baptists. Before the last could happen we should have to undertake serious reforms in our Baptist procedures—a vast undertaking.

While we can see tremendous value in the consultative aspects of the World Council of Churches, we confess to some apprehension on the organizational features of the proposed plan. True, it is simple, but we do not wish to repeat the error

which we made in the past in approving too readily the organization of the Federal Council of Churches of Christ in America, from which we have received more grief than blessing and to which we have contributed—outside the distinguished services of individuals—little or no effective corporate support. It is quite possible that we might enter the World Council blindly, then, at some later date, the ex cathedra utterances or publications of the Council or its officers would open our eyes to affiliations which confuse and divide our own people. It has happened in the past through the Federal Council; who can guarantee it would not happen in the World Council?

In his able editorial on this subject in Missions of October 1938, Dr. William B. Lippard quoted Professor William Adams Brown, a prime mover in the organization of the Federal Council of Churches as well as the World Council of Churches, as declaring, "With the World Council, non-Roman Christianity will be provided with an organ of expression that will appeal to the imagination of men. For the first time since the Reformation it will be possible for the churches that separated from Rome on grounds of conscience to show to the world that the unity in which they profess to believe is a fact." This, however, is more rhetorical than true. As "an organ of expression" what will the Council "express"? That is the point. In our minority status we may be certain it will hardly touch the deep problems in ecumenical Christianity with which Baptists are most likely to be concerned. And as an example of Christian unity, are we as Baptists certain that we want it expressed through a state-church-dominated institution? Also, he is an optimist indeed who can follow the illusion that Baptists can find a common ground with high church Anglicanism, Orthodox ecclesiasticism, and the centralization of ritualistic bodies. Again, we legitimately ask: If the World Council is to give the expression of non-Roman Christianity, what part will Baptists have in the framing of that "expression"?

Let us affirm our belief in the reality and sweetness of Christian unity. Let us also declare our faith in the consultative method of understanding Christian differences. But we need to deliberate most carefully now, rather than later, this plan which places a pitiful minority of Baptist delegates in the midst of ecclesiastics, with the majority of which, in fundamental practice, they are completely at variance, while at the same time they themselves are without real power and actually represent no one but themselves. If we go into the World Council, let us do so with our eyes open, and let it be understood how far we can go. A too great readiness on our part to unconditionally enter as a hopeless minority will undoubtedly weaken our position and influence, both now and in the future.

### TIME TO REDUCE

Dr. L. E. Barton writing in the Western Recorder says: "Another thing which must be done if we are to save our democracy is to simplify the Convention program. It is now cluttered up with various and sundry things that should not take up our time, though those things are good in their proper place. For instance, why should the Convention provide program time to the denominational papers? Most of our Baptist paper brethren themselves seem to be of the opinion it would be better for the papers to be left out. The Southern Baptist Convention does not own any Baptist newspaper. All of them belong to or else have immediate recognized responsibility to the State body in which they are located.

"Neither does the Convention own a college. Then why glorify ourselves with the recitation of endowments, properties and equipment? What can the Convention do about 'absentee church membership,' except to waste precious time which should be given to deliberating upon those things that are germane?"

Pastor W. H. Wood is in a meeting at Steele in Scott County this week.

## A NATION-WIDE BAPTIST EVANGELISTIC CRUSADE IN 1940

By Roland Q. Leavell, Superintendent of Evangelism, Home Mission Board

When we joined hands in a prayer circle in Chicago on May 23, 1939, we felt that our hands encircled the entire nation and that our prayers would be felt around the globe. Dr. L. R. Scarborough and I joined hands in a prayer circle with representatives from twelve of the organized Baptist bodies in the United States. We were praying for a nation-wide revival during 1940. We met with representatives of the Northern Baptist Convention, the National Baptist Convention (Negro), and some of the bi-lingual groups in which were represented the Hungarians, Russians, Mexicans, Norwegians, Czechoslovakians, Swedes, Roumanians, Finns, and Germans.

### Nation-wide Evangelistic Plans

The Southern Baptist Convention in Oklahoma City voted that Dr. L. R. Scarborough and I should enlarge and intensify our 1939 evangelistic program in promoting a perennial program of evangelism for 1940. One of the enlargement plans is to seek to coordinate the evangelistic efforts of all the organized Baptist bodies in the United States.

At the meeting in Chicago on May 23, Dr. Scarborough was elected chairman. The writer was asked to draw up a statement of the possibilities for a nation-wide evangelistic program for Baptists during 1940. The statement was unanimously and enthusiastically accepted by the representatives of all the bodies who gathered there. This statement will be presented to the annual meetings of these bodies which are to be held in the near future. Dr. Walter E. Woodbury, secretary of evangelism for the Baptist Home Mission Society of the Northern Baptist Convention, assured us that he was confident that the Northern Baptist Convention would cooperate in a 1940 evangelistic movement in the fullest and most enthusiastic way.

The movement will be known as the "Nation-Wide Baptist Evangelistic Crusade." The Great Commission, Matt. 28:19, 20, will be the crusade marching orders. Specific evangelistic objectives are being proposed for individual church members, for local Baptist churches, for all Baptist associations, and for state or national organizations.

### No Organic Union

There is no suggestion of organic union between the Baptist bodies who are cooperating in this plan. The program is to be cooperative and coordinated but without any super-machinery being set up to direct the movement of all the bodies.

It is entirely possible that the spirit of evangelism will prevail during the Baptist World Alliance and that the representatives of sixty or more nations who attend the meeting in Atlanta in July will go back to their several countries as flaming evangelists and unceasing soul-winners. May God give us a world-wide revival!

It is said that the Australian government prohibits the circulation of 72 American magazines because they are considered injurious to morals. Canada bars more than 100. Even Japan censors American magazines as injurious to children.

Rev. W. O. Vaught, student secretary of Missouri will take a group of young people with him to Harrodsburg, Ky., for a young people's revival, beginning August 20. He held a similar meeting here in 1933 while a student in the Louisville Seminary.

Highland, Meridian: Our church has just closed a very successful meeting. Beginning Sunday morning, June 11 and continuing twice daily through Sunday, June 18, Dr. T. V. Neal of Birmingham brought us very instructive and inspiring messages from God's Book. During the meeting we received five for baptism and six by letter. The spiritual life of our people was deepened and their zeal for the Lord intensified. Dr. Neal is a powerful preacher of the glorious Gospel.—J. H. Avery, Pastor.

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7:40-7:50—

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7:50-8:00—

8:00-8:10—



Thursday, June 29, 1939

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I  
STATE MISSION WEEK has been set for September 10-17, 1939. All forces of the churches, all Mississippi Baptists cooperating. A week's program has been outlined. This is merely suggestive, and supplementary.

Sunday, September 10—  
PREPARATION DAY—information, at all services, prayer.

Monday, September 11, (in the church auditorium).

Theme: EVANGELISM.

7:30-7:40—Praise

7:40-7:50—Prayer for the lost and for compassion for the lost.

7:50-8:00—Scripture on evangelism.

8:00-8:10—(His work) Progress and needs in evangelism, results from census.

Sunday school and B. T. U. as special guests. Few facts about origin, organization, purpose of these groups.

8:10-8:15—Song. Offering for State Missions.

8:15-8:35—Sermon on "Evangelism."

Invitation.

Adjourn.

Tuesday, September 12—

Theme: ENLISTMENT

7:30-7:40—Praise.

7:40-7:50—Prayer for careless Christians.

7:50-8:00—Scriptures on Enlistment.

8:00-8:10—(His work) Number local and Mississippi Baptists enlisted.

W. M. U., Brotherhood and visitors of any foreign races of the community, special guests.

8:10-8:15—Song. Offering for State Missions.

8:15-8:35—Sermon on "Enlistment In His Work."

Invitation.

Adjourn.

Wednesday, September 13—

Theme: STEWARDSHIP

7:30-7:40—Praise.

7:40-7:50—Prayer that God's people may accept His Word on financing His work.

7:50-8:00—Scriptures on Stewardship.

8:00-8:10—((His Work) Offerings local and Mississippi, per capita and total. What a tithe as a minimum would amount to. Orphanage and Hospital work presented.

8:10-8:15—Song. Offering for State Missions.

8:15-8:35—Sermon on "Stewardship of Substance."

Invitation.

Adjourn.

Thursday, September 14—

Theme: MISSIONS

7:30-7:40—Praise.

7:40-7:50—Prayer for Missionaries and their hearers around the world, and for all helpers of our State Mission work.

7:50-8:00—Scriptures on Missions.

8:00-8:10—(His work) Missionaries, number, need, work, fruitage. Facts given on Christian Education, Ministerial Relief and the Baptist Record.

8:10-8:15—Song. Offering for State Missions.

8:15-8:35—Message on "Missions."

Invitation.

Adjourn.

Friday, September 15—

Theme: HIS CHURCH

7:30-7:40—Praise.

7:40-7:50—Prayer for preparation, positioning, perseverance of His church. His church rightly honored, understood.

7:50-8:00—Scriptures on His Church.

8:00-8:10—Facts about His Church. Facts given

on church building fund, pastoral support and evangelism of Mississippi Baptist work.

8:10-8:15—Song. Offering for State Missions.

8:15-8:35—Message on "His Church."

Invitation.

Adjourn.

Saturday, September 16—

DAY OF PRIVATE PRAYER

Sunday, September 17—Climactic hour.

11:00 A. M.—Message "His Church Triumphant."

Offering for State Missions at Sunday school.

Offering is climaxed at 11 o'clock hour.

Where the church does not observe "Come Ye Apart" State Mission Week, the W. M. S. will have usual full program and offering. The Training Union and Brotherhood may do likewise.

We hope and pray our churches will make this a great week in His name.

II

Realizing many pastors and churches work out their plans far in advance, we now submit the above summary of plans for Sate Mission Week that it may have large place in the church life.

III

"For whosoever will save his life shall lose it: But whosoever will lose his life for my sake, the same shall save it." Jesus in Luke 9:24.

Do most of us ask "Will that hurt or help me and mine?" or, "It it right or wrong that I should do this?"

Are we interested in advancing our cause, or, in advancing His cause?

Saving self, or, seeing others saved? Which?

Do we keep our eyes on our own lives, or, on His life?

IV

After going from one end of this State to the other, and from one side to the other, we are thrilled over the spirit of unity prevalent in Mississippi Baptist life.

We still say the only division found anywhere centers around the debt situation and related topics. Only the consistent, constructive action of the Convention can and will settle this issue—any other sort of action will aggravate it.

The fact that a half hundred associations called special meetings for your secretary to present plans for our Lord's work, over half of them serving suppers, is indicative of a spirit of cooperation and unity. In addition, others have asked for dates but the brethren have engaged your secretary every Sunday to October, and every available week day as well. In fact just about every week day is filled to December first, leaving only the Sundays of October and November open to that time.

Prophets of gloom may find some malcontents—they may be found in limited numbers in any church, in any community.

Prognosticators of despair may shout "division" periodically, but we are ready to assert again, with stout heart, "Our God Marches On!" and Mississippi Baptists march with Him!

—BR—

## THE NORTHERN BAPTIST CONVENTION

By Norman W. Cox

—O—

Since the union of the Methodist groups in America into one body came about, in various quarters there has been some discussion and suggestion that the Northern and Southern Baptist Convention should do likewise. In view of the fact that this idea may have considerable promotion, I have felt that it might be helpful if a Southerner, who has recently had several years of fellowship with the Northern Baptists, would write a series of articles in objective reportorial style, setting forth to our Southern Baptist people the Northern Baptist organization, general policy and situation. They were wonderfully gracious to me. I want nothing that I will have to say to be construed as criticism. I am simply going to describe the picture which their life and method gave to me, after six and one-half years of close study as a pastor in the Northern Baptist Convention.

We can never understand Northern Baptists, if we make our approach to a study of them from our Southern Baptist background. Their general

situation is as different from ours as east is from west and north is from south. There are certain facts we ought to bear in mind as we approach an effort to understand them. In this first article I am merely giving these facts.

The Southern Baptist Convention was organized in 1845, while the Northern Baptist Convention, as a convention, came into existence in 1907. This is important. Prior to 1907, Northern Baptists had a Foreign Mission Society and a Home Mission Society, a Publication Society and an Educational Society. It also had a Women's Home Mission Society and a Women's Foreign Mission Society. They still have those organizations. The women's organizations are about sixty years old, whereas, the others mentioned are from one hundred to one hundred and fifteen years old. In lieu of the convention, they had what was known as Society Anniversaries. They would meet in some city, and one day or period of time would be allotted to the Foreign Mission Society, another time given to the other societies. They would have their reports. People belonged to these societies by paying certain dues or making certain gifts. Churches had membership by contributing to their budgets. You will note that their membership was purely a voluntary association of individual Baptists completely independent of the churches. At these anniversaries their annual meetings were held and board members elected, reports given and the work was informatively and inspirationally presented. These several societies raised their own money. They appealed to wealthy people who gave them large outright donations, or remembered them with legacies in will. As a result of this, they each accumulated considerable endowment funds. An illustration of this is the case of the Foreign Mission Society, nearly fifty per cent of whose annual income is from the earnings of endowment investments. In some degree this is true of other societies. This resulted in a management policy and perspective completely removed from the responsibility to the churches.

When the Northern Baptist Convention was organized, these several societies joined in its corporation with some measure of reservation. The past two years I served on the nominating committee of the Northern Baptist Convention. The representatives of these several societies brought in their suggestions as to who was to be elected to their board of managers. My understanding of the situation, and I am sure that I am correct, is that it is practically mandatory upon the nominating committee to nominate to the convention, and for the convention to elect whoever these societies recommended. They very jealously guard their legal right to manage themselves.

The Northern Baptist Convention has at its top a National Council. This Council has considerably more authority than the executive committee of the Southern Baptist Convention. It is elected by the convention and is responsible to it but operates on an assumption of power much beyond anything we know in the South.

—BR—

Sunday, June 18 closed the revival meeting at Sledge, in which there were three professions of faith. Dr. L. Bracey Campbell of Gentilly Church, New Orleans, brought powerful and inspiring messages which will leave a lasting impression upon the hearers. These services were attended by the largest congregations in several years.—Robt. Wesley Porter, Pastor.

The Broadman Press has just issued a mission study book by Mrs. Emma Parker Maddry, wife of the Secretary of the Foreign Mission Board, with the title "Believers and Builders in Europe." It is the result of Mrs. Maddry's personal contacts with the people in Southern Europe among whom Southern Baptists are doing mission work: in Italy, Jugo-Slavia, Spain, Rumania and Hungary. Because it is intended for Intermediates, it will be enjoyed by the older ones. There are a number of good illustrations.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Last April at our annual meeting Mrs. J. H. Street was elected State Stewardship Chairman. She asked for time to consider this before giving her answer; we gladly consented. Now we are happy to say she has agreed to serve.

Mrs. Street is one of God's own choice stewards. She recognizes God's ownership of her time, talents, worldly possessions—her all. She does not deny Him anything. She is a worthy steward for all of us to follow. We welcome her into our official family. Her address is:

Mrs. J. H. Street,  
1412 W. Fifth Street  
Laurel, Mississippi

We are printing some echoes from the leaders themselves of our Junior G. A. Camps. We greatly appreciate the worthwhile work of these fine girls.

### Impressions of the Camps

There is much being said these days about the missionary education of our young people. It would do the hearts of our adults good if they could see our young people in action in the Girl's Auxiliary, and Royal Ambassador Camps. How the heart overflows with joy as they come in ever increasing numbers, crowding in and rushing about, spending several days attending classes, participating on programs, searching the scriptures, listening to speakers—and enjoying it all. At the close of the camp, ask the question, "How many want to come back to camp next year?" and up goes every hand. It is a sight to thrill the heart of any one interested in young people and their welfare. The young people—the hope of our missionary enterprise tomorrow—need only to know, and then they are eager to do and to "go." Through the summer camps they come to "know."

A very vital part of our missionary education takes place in these camps. Through the study of books the young people become acquainted with the fields of missionary activity and learn to know and love the missionaries laboring on those fields. In the Handwork period and Forward Steps they become familiar with the scriptures and Jesus' teachings and commissions. Our lovely foreign students bring to them the reality of the very things and people they have studied and read about. And, oh, how interested they become, and how easily the wall of race prejudice is torn down. Then they come to know and love these students and the countries from which they come. This love encourages them to do and to give freely and more sacrificially for the cause of missions. Information means inspiration and consecration.

One fact about the camps that makes a very deep and lasting impression is that wherever a group of women and the pastor of a church are found in attendance upon these camps, if for only a few of the sessions, usually that is the church from which the largest number of young people come, and in many instances these groups manifest the greatest interest. This leads one to the truth that the young people become interested in the things that our adults are interested in and will eagerly follow the leadership of the adults.

Our camps truly give the young people an opportunity for recreation and re-creation, information, inspiration, and consecration. They are an outstanding phase of missionary education.—Georgia Mae Ogburn.

### The Junior Girls' Auxiliary Camps

I consider the Junior Girls' Auxiliary Camps for Districts 3 and 4, 6, 7, and 8 a pronounced

success. A total of 575 were enrolled in the four camps. Sixty towns with sixty-eight churches were represented. We had at least forty-eight counselors in the camps, twelve associational young people's leaders, five district young people's leaders, and associational superintendents; and our state president was also in one of the camps. At least twelve pastors looked in on the girls. 421 seals and certificates were awarded for mission studies. Ten girls were crowned queens, and there were eighty-four girls in the coronation service at one of the camps.

The girls themselves were an inspiration, but the consecrated and wide-awake counselors and young people's leaders have been even a greater blessing to my life. They make us very optimistic concerning the "missionary-minded-ness" of our churches. There were brand new ones, lovely and attractive girls, charming women, and veterans in the work. Their spirit was one—"Laborers together with God" for "the love of Christ constraineth us." It was truly a joy and inspiration to know and associate with these choice ones of God's elect.—Zadeen Walton.

### Some Impressions of the Junior G. A. Camps

After two weeks spent in Junior G. A. Camps I don't know of a more profitable place for the young lady of Junior age to spend her very first vacation away from her family. It is both helpful and inexpensive. Three days filled full of everything the young miss will enjoy from the time the bell rings to get up until (sometimes) even after the light bell. As a general worker and Mission Study Teacher I can truthfully say that I enjoyed the camps and the fellowship with the girls and other workers meant much to me.

I feel that the four camps of the past two weeks were quite successful. It was encouraging to meet the number of Counselors and Young People's Leaders, many of them new in the work, all eager to learn and do more to make G. A. life count for more in the Master's work and in the individual lives of our girls. The attendance far exceeded the expectations in the majority of our camps, and in most of the camps an enlarged program will need be planned for next year.

We were quite fortunate in having Miss Alice Wong of China and B.B.I. as our guest speaker in all four of our camps, and Miss Agnes Miller, missionary to the French in Lake Arthur, La. for two of our camps. The children literally ate up everything both young ladies had to offer which was much and I'm sure both left lasting impressions with these young lives. It was gratifying to have one Junior dedicate her life for special service during talent hour in one of the camps. Many impressions were made and only time and eternity will know of the results. These and many more were the impressions left with me.—Frances Lippincott.

### House Party At Whitworth Is Week-End Event 170 Girls of Y.W.A. and G.A. Attend— Sponsored By County W.M.U.

One hundred and seventy girls of the Girls' Auxiliary and Young Women's Auxiliary, organizations sponsored by the Baptist Women's Missionary Union, attended the house party given by the Lincoln County Baptist Associational W.M.U., at Whitworth College, Brookhaven, Thursday, Friday and Saturday.

New Sight, Friendship, Mt. Zion, Clear Branch, Philadelphia, Pearlhaven, Union Hall, Heuck's Retreat, Mt. Moriah, Fair River, Bogue Chitto, Shady Grove, Ruth, Pleasant Hill, Mt.

Pleasant, Arlington and Brookhaven were represented.

Mrs. J. V. Myers, head of the sponsoring organization, had the assistance of an able and enthusiastic staff in the big undertaking which proved successful in the instruction and inspiration imparted and in the enjoyment of the girls at the house-party.

At the Thursday night's program in the Lampton auditorium, Mrs. Edna Watkins Hewitt of Southwest Junior College, Summit, in Spanish costume, gave interesting bits of information about Mexico, gleaned during her girlhood spent there and in recent summers at the University of Mexico in Mexico City. Earlier on this program, Mrs. R. S. Purser read a one-act play and Miss Patty Grice sang. Among other entertainment features given at the house party were one-act plays by girls there from Bogue Chitto and New Sight. Games and swimming in the college pool were among recreational features. Swimming was made safe by the presence of life guards of Shaw Enochs and Fred Bush.

Both impressive and instructive was the coronation service held on the east campus of Whitworth College Friday evening. The girls who appeared in it were ranked according to the progress they have made in the study and work of the Y.W.A. and G.A. of Brookhaven.

All of the girls appeared in white except the queens, Lorelle Leggett wearing a light blue evening dress with touches of pink, and Shirley Patten, an evening dress of blue and white printed material.

Those in charge of the house-party were most appreciative of the cooperation and assistance given in the undertaking by President and Mrs. Sinclair Daniel, without which it could not have been held at Whitworth College, nor been so highly satisfactory to the participants. They warmly expressed their gratitude to the college administration.

### In Appreciation of Mrs. O. O. Austin

"The love of Christ constraineth us" to try to express to Mrs. O. O. Austin our sincere love and appreciation for her faithful and fruitful years of service as our beloved associational superintendent.

It is with deepest regrets that the Scott County Baptist W.M.U. Association accepts Mrs. Austin's resignation from this office for truly her genial personality, her winning smile, her cordial greeting, her enthusiastic spirit, her fine qualities of leadership, her devotion to her Master and her W.M.U. made her ideally fitted for this responsible place.

Mrs. Austin has been a tireless and sacrificial worker in the Master's vineyard serving humbly, patiently, sacrificially and faithfully through the years. Under her consecrated leadership the county work has gone steadily forward. Truly, what came to her as seed, she passes on to her successor as full grown blossoms which have the possibilities of bearing abundant fruit in the Master's vineyard.

We are indeed grateful for her years of service and for the inspiration which she has been to each and every woman of the association.

As she falls back into the private ranks, we pray God's richest blessings may abide with her and grant to her many more years in which we may be "Laborers together with God."

Mrs. H. E. Bishop, Chairman  
Mrs. John Freeman  
Mrs. D. McMullen  
Scott County W.M.U. Association Committee.

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Thursday, June 29, 1939

**The Baptist Record**Published every Thursday by the  
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Department**

By R. L. BRELAND

A letter from Dr. Clyde L. Breland states that he and family are comfortably situated at 3111 Virginia Avenue, Louisville, Ky., with the outlook bright. The Virginia Avenue Baptist Church has 800 members. Rev. E. E. Ballard, at one time connected with the Baptist Record, is one of the members of this church.

Rev. A. A. Ward and wife are taking a six weeks' course in the Southwestern Baptist Seminary, Ft. Worth, Texas. Brother Ward is pastor of Edinburg Baptist Church and other Baptist churches in Leake County.

Brother Gooch reports that Dr. L. Bracey Campbell of New Orleans, will assist Pastor C. H. Ellard in his revival meeting at Oakland, Yalobusha County, the fifth Sunday in July.

Mrs. Bob Walton, who lives near Decatur, some distance from a church says, "We have build a community house and have a good Sunday school, and have preaching every Sunday night and on the fourth Sunday evening. It is grand to go to church every Sunday."

A letter from Mrs. Julius Thompson, Jr., member of Hollandale Baptist Church, says the church recently held a successful vacation Bible school. The pastor, brother Douglass, seems to be doing well with the work there.

Rev. John W. Lowe, missionary to China, says: "A missionary is God's man doing God's work in God's way in God's field for God's glory."

A letter from Mrs. C. F. Nordan, president of the W. M. S. of Coffeeville, says that the society is doing well. She says all are well pleased with the supply pastor. The revival there began the third Sunday in this month, the pastor doing the preaching.

Rev. L. J. Crumby is one of our busy pastors. He serves Courtland

Baptist Church, Panola County where he lives and one or two others there. Then he serves Camp Ground and Bethel churches in Yalobusha County. He is doing a splendid work.

Two Blue Mountain students I want to say a few words about: One of them is Miss Clara Denley, daughter of Deacon and Mrs. G. E. Denley of Coffeeville who received her degree this year. She stood high with the faculty and students. She has been employed as teacher by the Gore's Springs School for next session. I feel sure she will make good. She too, attended Ridgecrest. The other is Miss Maudine Phillips, daughter of Mrs. Phillips of Philadelphia, Miss. She was a member of the glee club of the college.

The address of Dr. J. B. Lawrence in the recent Baptist Record was a fine statement of Baptist faith. Go back and read it again. The "Why I Am the Kind of Baptist I Am" by Dr. Freeman is also Baptist doctrine worth repeating.

—BR—

**SPURGEON AS AN OPEN AIR  
PREACHER**

By Rev. A. Cunningham-Burley

In the early days of his Cambridgeshire ministry, Mr. Spurgeon was peculiarly happy when surrounded by large gatherings of country people who gathered in the green fields to hear him preach the Gospel. Before he came to London he greatly desired to do more of this kind of work, but at that time open air evangelism was regarded with suspicion and aversion. He went so far as to ask one of his Waterbeach deacons for permission to preach on the Sunday evening down by the river side. The proposal was promptly frowned down with the remark: "Ah! I do not like it. It is imitating the Methodists." To the venerable deacon as a sound Calvinist it was a dreadful thing to do anything which Methodists were guilty of; but Spurgeon was not to be put down quite so easily. He determined to run the risk of being Methodistical and preached again and again to attentive audiences gathered on the river bank.

He had much to encourage his persistence. "I believe," he said, "our village churches want more open air preaching. The next best thing to the grace of God is oxygen. Preachers cannot preach and hearers cannot hear half so well in close and crowded places. Many a man will come to hear the Gospel on a village green who will not go to hear it in a village chapel. Whitfield and Wesley did a mighty work for God through preaching in the open air. We want to preach the Word everywhere through England out in open places consecrated by fresh air and devotion. Ears would hear and hearts would be touched if we had the courage to do so."

Although very few of Spurgeon's open air addresses were reported and printed yet it is possible to gain some clear idea of his evangelistic activities by referring to his "Journal of preaching exercises," dated 1851-1853.

On Sunday evening, May 19th, 1852 he preached at Milton to a great crowd gathered near a

spacious barn. On the evening of July 22nd, 1852 we have the entry "Preached on Teversham Green to very many." Then on the evening of August 29th, 1852 we are told, "Preached at Ditton to a great number in the open air." Later on, September 5th, 1852 at the same place (Ditton) "preached to a very great number on the green."

In the following year (1853) we have such entries as these:

"June 5th Riverside crowd of two thousand at Waterbeach."

"July 4th, Barton: Open air gathering, very good."

Here his apprenticeship entries end. But coming to London, his open air activities did not cease. On June 2nd, 1855 he wrote to his wife: "Last evening about five thousand persons came to the field. My Master gave me power and liberty. I am persuaded souls were saved. As for myself, I preached like the chief of sinners. Many were in tears and not a few smiles."

On the 23rd of June, 1855 he preached to a congregation of ten thousand persons in a field in King Edward's Road, Hackney. He claimed that this was the largest crowd he had addressed up to that time. He seemed to climb to the summit of a preacher's glory. The profoundest silence was observed, and when the meeting was over he was just lifted off his feet and carried along amid the cheers, prayers and shouts of the crowd. He managed however, to escape into an open carriage that happened to be standing near and begged the occupants to drive quickly away.

In the same field (I have tried to locate it) on September 4th, 1855, Spurgeon addressed a still larger audience. His reputation had preceded him. Fourteen thousand persons gathered to listen to his appeal. The text was Matthew 8:11-12, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

The sermon was reported and duly appeared in the New Park Street Pulpit (Nos. 39-40) under the title "Heaven and Hell."

In the summer of 1857 we find him preaching in the open air to several thousand at Melbourne, near Cambridge. From the grand stand of Epsom Race Course two sermons were preached on June 11th, 1858. Then on the occasion of his first visit to Wales, he delivered two discourses in the open air at Castleton. The field in which he held forth was admirably adapted to the preacher's purpose. It sloped gradually to a level at the bottom so that everyone had a full view of the preacher. His powerful voice was distinctly heard by the ten thousand persons assembled, and was as clear and as vigorous as at the commencement of the address.

Two years later within a short distance of Castleton, at a place called Abercarne, it was estimated that twenty thousand hearers attended the sermon of which Spurgeon confessed: "The Spirit of God was poured upon us so that men and women were swayed to and

fro under the heavenly message as corn is moved in waves by the summer winds."

Mention should be made of a most impressive open air service which was held on Clapham Common on July 10th, 1859. A fortnight previously a tree on the Common had been struck by lightning and a man sheltering under it was killed instantly. Spurgeon endeavored to improve the occasion. Ten thousand persons gathered round the stricken tree to listen to the solemn appeal, "Be ye therefore also ready" (Luke 12:40).

Dr. Fullerton calls these spacious years the "romantic stage" in Spurgeon's wonderful life. But a transition period from outdoor evangelism to indoor preaching was approaching. That point was marked (curiously enough) by the erection of an open air pulpit in a pleasant suburban garden.

It will be remembered that when New Park Street Chapel was sold Mr. Spurgeon had the pulpit stairs taken away and removed to his garden in Nightingale Lane, Clapham. They were fixed to the trunk of a huge willow tree. They were not removed to his new home at "Westwood." He left the garden pulpit as a legacy to the new owner, indulging the hope that the purchaser of "Helensburgh House" would preserve the staircase and that his children would often ascend by it to the pleasant seats beneath the willow's shade. I have often wondered what became of that pulpit stairway. Scrapped, I expect when the place was pulled down. We think of it as marking a transition in Spurgeon's life as a preacher, that he himself would not willingly forget. For with the opening of the Metropolitan Tabernacle the necessity of open air testimony became less as far as Mr. Spurgeon was concerned. The crowds continued to wait on his ministry and as the building was as large as his voice could fill there was less need for him to go out into the highways to gather an audience.

But his advocacy of open air work was unceasing. Speaking at the "Horns Assembly Rooms," Kensington, he remarked: "Open air preaching needs no defense, it is necessary, because if we want to save souls we must go where souls are. Open air preaching reaches many who otherwise never would hear the Gospel. All over England, in our cities, towns, villages and hamlets there are tens of thousands who never will hear the Gospel while open air preaching is neglected. It is altogether a mischievous thing that we should confine our preaching within walls. Our Lord, it is true, preached in

(Continued on Page 13)

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## BAPTIST WORK IN SOUTH JACKSON

739, S. President Street

—o—  
We find in South Jackson people who are interested in the Master's work. The Mission has been going about a month and we have good attendance. There are twenty-seven enrolled in Sunday school and about the same in B.T.U. We have a fine class of Junior boys anxious to do something and ready to do what they are asked to do.

Even though it was raining last Sunday night, we had a good attendance. Judging from the smiles with which they all greeted each other, they all seemed happy. And the Juniors manifested their joy when we had them sing. They really did sing. Our visitors seemed to enjoy very much the Juniors' singing.

We are hoping to have a fine Junior choir before long. We think now our boys sing as good as any in the state.

We are happy in our work here. There are people here who are without Christ as personal Saviour and they are just as dear to Him as any one else. We have many who are unenlisted, who need to be working for their Master. We are praying that we might enlist them, might help them find their place in His work. Mrs. Carter has opened her home for services and we are giving our time to this work.

We have regular church services every Sunday, Sunday school at 9:45, preaching services at 11 o'clock. Evening services: B.T.U. at 7 o'clock, preaching services at 8 o'clock. We are always happy to have visitors and invite you to come be with us.

Won't you pray with us about the work here in South Jackson?—Percy and Mrs. Cooper.

## CORINTH, FIRST CHURCH

—o—  
The annual revival meeting of the First Baptist Church, Corinth, came to a conclusion Thursday evening, the 15th. For two weeks, twice a day, large congregations gathered in the spacious auditorium to listen to the great gospel messages of Dr. Glen Eric Wiley, pastor of First Baptist Church, Grenada. He preached the doctrines of grace with great boldness, simplicity, clearness and power. He is one of the greatest gospel preachers I have ever heard. He glorified the hearts of his hearers and the attendance increased steadily until the church building would not hold the people.

The singing throughout was led by Rev. Stanley Armstrong of Memphis. His selection of hymns, solos and his leadership couldn't have been done better and demonstrated the fact that the people like to sing the majestic, uplifting, worshipful hymns that have a real gospel message. In his solos he sang a message into the hearts of the people. I used to preach to Stanley Armstrong when he was a boy and I was pastor of the North Woodward Avenue Baptist Church in Detroit, Michigan. The personality and spiritual leadership

of brother Armstrong is a benediction to any church.

During the meeting there were 42 additions to the church. Most of them upon profession and for baptism. Others are still coming. It was no doubt the best revival the church has had for many a year. Since January 1, there have been 73 additions to the church.—T. W. Young, Pastor.

## "REJOICE IN THE LORD"

—o—  
It is written Ps. 5:11: "Let all those that put their trust in Thee rejoice." Also in Ps. 105:3: "Glory ye in His holy name; let the heart of them rejoice that seek the Lord." Then in Ps. 119:162 it is written: "I rejoice at Thy word, as one that findeth great spoil." Also in the New Testament we read, Luke 10:20 when the Lord said to the disciples: "Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven." Again the Lord said, Jno. 14:28: "If ye loved me, ye would rejoice, because I said, I go unto the Father." And then in Phil. 4:4 the Apostle Paul said: "Rejoice in the Lord always: and again I say, rejoice." It is the privilege of every Christian, everywhere, under all circumstances to rejoice; but let us rejoice in the Lord Jesus Christ, and for all that He means to us.

The world knows nothing of this joy. Only those who have been born again, those whose names are written in heaven, those who have been saved by His grace can really and truly rejoice in the Lord.

The rejoicing comes as we have fellowship with Him; and when I say "fellowship" I do not mean relationship, for all believers are the children of God and joint heirs with Christ. But fellowship is that sweet abiding in the Lord and communion with Him in prayer and the reading of His word.

In this is great joy. Let's see something of what He is to us, what He means to us, what He has done for us, what He is doing for us now, and what He has promised to do for us in the future; and see the ground for rejoicing.

In the first place He conferred the greatest honor possible on the human race; more than any other creatures in the universe, even above that of the Angels of God, in that He created and made us in the image and likeness of Himself.

Then at the next place when men turned away from Him, rebelled against Him and turned every man to his own way, going astray like sheep, then, even then He loved us, and condescended to come to this world and be made in our image and in our likeness, taking upon Himself the form of sinful flesh—yet without sin—that He might redeem us to Himself. Rejoice! I should say so, we have a right to rejoice.

What did He do for us to redeem us? This is the most glorious thing that God ever did. It is wonderful beyond the power of imagination to describe or define—but briefly it is this: "The word was made flesh," born of the Virgin; He lived a pure sinless life; He

suffered and died for us, "the just for the unjust that He might bring us to God"; He bore our sins in His own body on the tree. He even "was made to be sin for us; who knew no sin, that we might be made the righteousness of God in Him."

He shed His blood to redeem our souls from hell, where we justly deserved to go. He saved us, not because of any merit on our part, but by His grace. He justified us by faith in Himself, so that God is now righteous and just in justifying them that believe in Jesus. He begot us with the word of truth (James 1:18) and brought us to the birth causing us to become the children of God by faith in Christ Jesus. (Gal. 3:26) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I P. 1:23.)

And then He assures us that this relationship can never be severed by any means or for any cause, but that we will be children of God forever unconditional on our part, because we are not kept by our own holding out, but "kept by the power of God through faith unto salvation, ready to be revealed in the last time" (I P. 1:5). Here are His words of assurance: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." How long will it last? Read it. He also assures us that we "shall never perish" but have eternal life. He also assures us that we "shall not come into judgment" but are passed from death unto life. Rejoice! Why that is no word to describe the feeling of emotional joy that we may have.

And not only has He done all these things for us, but He is on the right hand of God the Father, interceding for us now, at this moment, saying: "Father forgive them, or do for them the things they desire, for my sake."

And that is not all, but He promised that He would come back to this world in person and receive us unto Himself, in redeemed bodies, fashioned like unto His glorious body. Rejoice! Who could help rejoicing?

And that isn't all, it is only the beginning of what He has in store for us. Listen: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. 2:4-6). "Rejoice in the Lord, and again I say, rejoice." —J. E. Heath.

Winona, Miss.

## RESOLUTIONS

—o—  
Whereas the Reverend Blanding S. Vaughan and his congregation at the South Side Baptist Church celebrated the beginning of the twenty-second year of his pastorate Sunday, June 4th, 1939,

Be it resolved:

1. That we, the members of the Ministers' Association, congratulate

the Rev. B. S. Vaughan and his devoted people on the completion of twenty-one years of his pastorate, which have also been years of faithful service in the Ministers' Association, and to the best moral and spiritual interests of our city, as well as to his beloved Church.

2. That we declare him to be, what he is already by reason of his seniority in service and by virtue of his high standing and fine qualities of Christian leadership, the dean of our Association.

3. That we, his brethren in the gospel ministry, record anew our unqualified confidence in him as a sound preacher of the Word, a faithful pastor and under-shepherd, and a true friend and servant of God.

4. That the chairman designate some one to lead us in prayer at this meeting that God may, if it be His will, preserve brother Vaughan in health and strength to continue his great work for Christ and righteousness for many years to come in his splendid Church and in our beloved city. (This prayer was led by Rev. Roy Wolfe).

5. That a copy of these resolutions be sent to the South Side Baptist Church, that a copy be spread on our minutes, and a copy of the same be given to the press.

## McADAMS CHURCH

—o—  
Pastor Smith reports that the work at McAdams is going in a fine way. The church has just gone to half time, and that a fine prayer meeting is being held each Thursday evening. There were 60 present last Thursday evening.

The B.T.U. has just been reorganized, and this time we have a good B.T.U. with 20 enrolled.

The Sunday school also is showing good improvement.

There will be in the near future a Bible school here also, and it is generally believed that we will have at least 75 for the school. Also the W.M.U., the G.A.'s, Sunbeams, are all doing fine work. Will you also pray for the work here.—G. W. Smith.

## NEW SEMINARY TO BE OPENED IN KAIFENG, CHINA

—o—  
Kaifeng, Honan, China.—(F. M. B.)—It was decided to open The China Baptist Seminary in Kaifeng this fall. Mr. and Mrs. B. L. Nichols are to move to Kaifeng. The Seminary will probably be established in the former industrial school building, across the road from us in the big east compound, still full of refugees. A much needed boys' high school is also to be opened this fall. The Seminary is to be of a standing equal to any other in the land. Drs. H. M. Harris, A. S. Gillespie, B. L. Nichols, also Peter Lee and several other Chinese brethren are to be the teaching staff this year. What a boost this should give our rural work, as well as all our other work here! And it may be God will give us a part in training some good rural pastors, such as China so sadly needs. We know you will rejoice with us.—Muriel R. Lawton (Mrs. W. W., Jr.)

## Sunday School

E. C. WILLIAMS  
JOHN A. FARLEY  
MISS RUBY TAYLOR

Last

This is the last about the Mission assembly which July 3-7.

We want you with us the rich week as Dr. Gray retary McCall, Cooper, and the various department Board seek to let places of service vineyard. A number of features of various week will also things in store.

Plan to come time is not now are reasonable, very satisfactory fine as can be found Assembly needs the Assembly.

The time: July Woman's College Come!

Voice of

The Indian Rev. N. G. H. recently completed Bible school that church. Most efficient church in the report. These significant was a great experience. The workers, experienced, excellent hard and happy every morning. Our weakest training (it being and our strong preparation work. Our revival during the nine of the nine revival were Bible school. Our eleven day girls, and from boys and girls. We certainly need school."

It was a year, and the rejoice the he contemplate abilities in the

And

This is from superintendent Sunday county: "We Vacation Bible successful in the second held in our are very much type of work training of study and ch amazing just ren learn in are heartily these schools be possible f once every y



Thursday, June 29, 1939

## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

## Last Notice

This is the last notice to appear about the Mississippi Baptist Assembly which meets in Hattiesburg, July 3-7.

We want you to come and share with us the rich experiences of that week as Dr. Gray, Dr. Haight, Secretary McCall, Miss Bucy, Mrs. Cooper, and the workers of the various departments of the State Board seek to lead us all to higher places of service in the Master's vineyard. A number of special features of various kinds during the week will also add to the good things in store for all who attend.

Plan to come even yet, for the time is not now too late. The prices are reasonable, the accommodations very satisfactory, the fellowship as fine as can be found anywhere. The Assembly needs you and you need the Assembly.

The time: July 3-7. The place: Woman's College, Hattiesburg. Come!

## Voice of Experience

The Indianola Baptist Church, Rev. N. G. Hickman, pastor, has recently completed the first Vacation Bible school ever held in that church. Miss Ruth Adams, the efficient church secretary, in sending the report of the school, makes these significant comments: "This was a great experience for us all. The workers, though totally inexperienced, except the pastor, worked hard and successfully and were happy every minute of the school. Our weakest point was faculty training (it being their first school) and our strongest point was the preparation which was made for our revival during the V. B. S. Six of the nine conversions during the revival were from the Vacation Bible school. We truly did enjoy our eleven days with the boys and girls, and from all we hear the boys and girls enjoyed them also. We certainly plan on having a 1940 school."

It was a most excellent school, even if it had not been the first year, and the report is such as to rejoice the heart of any one as we contemplate the wonderful possibilities in these vacation schools.

## Another Like It

This is from Mr. C. H. Ryan, superintendent of the Kewanee Baptist Sunday school, Lauderdale county: "We have just closed our Vacation Bible school and it was successful in every way. This was the second school that has been held in our church, and our people are very much pleased with the type of work that was done in the training of our children in Bible study and church work. It is really amazing just how much the children learn in one week's time. We are heartily in sympathy with these schools and just hope it will be possible for us to hold a school once every year."

## SHOULD A WOMAN DO EVERYTHING A MAN DOES?

By John W. Jones, Meridian

There seems to be an opinion among some of the female sex of today that they have a right to do anything that a man does. If he is a philanderer and a drunkard and wallows in the gutter, they say they have the right to do the same. I would say a million times, no. If a man does all these things, do you think you would be using good judgment to follow him to Hell and carry your children with you, for the privilege of doing the same things he does, just to get even with him and to be popular with a certain crowd who is on the road to Hell also?

I feel, morally and spiritually speaking, that a woman is created to fill a greater and grander sphere in life than man. In the days of my young manhood a woman was considered the highest and purest of all God's creation and stamped man with the pale resemblance of a god. A good, pure woman has always been worshipped by man and loved by the Almighty God, and wherever she went man followed, satisfied if only he could be near to protect and do her bidding. Woman with her gentle way, soft sweet voice and guiding hand can carry a man to the greatest heights morally and spiritually; or if she chooses to turn her back on all that is pure and holy, she can drag a man down to the lowest depths of degradation in this world and to the bottomless pit of Hell.

Woman holds the destiny of the world in her hand. She was created and destined by the all wise Creator and builder of the universe, to be the mother of the world; to teach, guide and mould the characters of her babies and future generation. The thoughts and acts of a mother is largely taken up and absorbed by her unborn child, thus character building virtually begins before birth. A mother should be very careful as to thoughts and acts before and after birth of her children, as a child feels that everything mother says and does is all right and should be a pattern to go by. The father in a large percent of cases has very little to do with training the children to meet the conditions of this life or the next, as his time and occupation or business occupies his time and mind; trying to figure out the best way to earn a living for himself and family. He can only take time to sanction mother's teaching. As you can see the children are under the care of the mother a greater portion of the time, and if she values the future and welfare of her children, as well as her own happiness, she will only say and do such things as will cause them to grow up to be honorable and successful men and women that after years she can point to them with pride.

## SPIRITUAL VITAMIN CLINIC

Brotherhood, Catchings, Miss.

The local Brotherhood under the leadership of brother L. V. McDowell, Sr., rendered a most interesting and original program before

an appreciative audience last Thursday night.

The rostrum was arranged to give the appearance of a medical clinic. The Clinical staff was composed of "Drs." L. V. McDowell, Jr., H. A. Savell, E. G. Miller, W. T. Miller, McN. McGough, J. M. Send, and R. L. Wesley each one a "specialist" for a specific vitamin.

The following is the "doctor's" diagnosis and remedy for patient Vitamin "B." "Dr." Savell, "Vitamin B—You were formerly thought to be a single substance but now you are known to be a combination of several vitamins. This fact being true, I will compare you to a combination of spiritual vitamins of a greater mixture which develops power in the spiritual life. They are to be found in I Cor. 13:13, "and now abideth faith, hope, love, but the greatest of these is love." Faith is the substance of things hoped for. Faith comes by hearing; hope comes as a result of faith; love gives us both, as in John 3:16 'For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.'

Each of the seven vitamin patients entering the clinic was given spiritual prescriptions, which we believe will help the patient as well as those who composed the audience.

## YOUNG PEOPLE'S REVIVAL

The annual county-wide young people's revival was held in West Laurel Baptist Church from June 4th through the 11th. We were very fortunate in having Dr. Leo Green of Louisville, Ky., and Mr. Mack Bradley of Clinton with us. This was Dr. Green's first visit to Laurel and there was a great attendance. Mr. Bradley did a good service in leading the singing.

At six o'clock each morning a watch was held at Daphne Park with Dr. Green leading. The attendance increased until there were well over a hundred.

The highlight of the meeting was on Sunday evening at the union services of the four Baptist churches of Laurel. Loudspeakers were installed both in the basement and on the outside and it was reported the largest crowd in the history of the church. At this service everyone felt the presence of the Holy Spirit and there were eighteen additions to the church and approximately sixty came and rededicated their lives for better Christian living and service. There was a total of 25 who united with the church, twenty-one by baptism. Truly all who attended these services received a great blessing.

The people of Laurel and vicinity are trusting that they will be blessed again by having Dr. Green and Mr. Bradley with us.—Publicity Committee.

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## A CHALLENGING ACHIEVEMENT

It was the privilege of this writer to preach in the new house of the Myrtle Baptist Church at Myrtle, Miss., Saturday evening and Sunday morning, June 18, in connection with the dedication service, sharing the program with Dr. I. N. Penick and Dr. R. G. Lee.

What the Myrtle church has done under the leadership of their consecrated, heroic pastor, Percy Ray, is a challenging achievement in a fine Mississippi rural community. This modern brick house of worship with full basement and attractive furnishings would be a credit to a county seat town.

It faces Highway 78 where the tides of humanity go by and so reflects the religious interest of a fine rural community.

The attendance Sunday morning was large and the audience was appreciative. A typical Mississippi country dinner was served, not on the ground, but in the basement. It was a great day and marks a high point in the rural church contacts of this writer.

It was my privilege to teach Percy Ray two years in Union University and I thank God for him, for his vision and his leadership.—J. W. Jent.

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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children;

You have no idea how very much I like the appearance of this page when it is just "peppered" with letters from you as it is today; so my message to you this week is just keep on letting us hear from you; just keep on sending these bright, newsy, interesting letters.

With love,

Mrs. Frances Steele

## BIBLE STUDY

Peter Deliver from Prison

Read Acts 12:1-20

Herod, the king, wishing to find favor with the leading Jews, began to persecute the followers of Jesus. He killed James, the brother of John, the son of Zebedee, with the sword and because he saw it pleased the Jews he arrested Peter also and put him in prison. Four squads of soldiers, four men to a squad were set to watch over him, by day and by night that he should not escape. Herod intended after the feast of the Passover was over to bring him out to the people and put him to death. Peter, therefore, was kept in prison, but prayer was made continually by the church in Jerusalem for him. On the night before he was to be brought out, Peter was sleeping between two soldiers, being bound with chains fastened to the soldiers' hands, while two other soldiers kept guard outside the door.

Suddenly a light filled the prison cell, an angel of the Lord stood by Peter, touched him, awakened him, and said "Stand up quickly." The chains fell from Peter's hands and the angel said "Dress yourself and put on your sandals and follow me." They went past the first and second guards and came to the iron gate leading into the city, which opened for them of its own accord. They went through and passed down one street and suddenly the angel left him.

All this time that Peter was obeying and following the angel, he thought that it was only a dream, or vision, but when he found himself outside the prison with no guard near him, he came to himself and knew that God had sent an angel to save him from the power of Herod and from death. He went immediately to the house of Mary, the mother of John Mark, where many Christians were gathered together praying. When Peter knocked at the outer door, a maid named Rhoda came to listen. When she heard Peter's voice she was so filled with gladness that she forgot to open the door for him, but ran back and told those who were in the house that Peter stood outside. The company exclaimed "You are crazy" and when she insisted he really was there, they said "It must be his angel." But Peter kept on knocking until someone finally opened the door. When they saw him, they were astonished, but Peter motioned to them to be quiet, and told them how the Lord had brought him out of prison. He asked them to go and tell James, the half brother of Jesus and the other brethren, and he left them and went to another place.

The next morning there was a great commotion in the prison for no one could account for the escape of Peter. They knew that he was not there, and that was all. Herod ordered the guards questioned and a search made, but when he could not find Peter, he had the guards put to death.

Neshoba, Miss.,

June 16, 1939.

Dear Mrs. Steele;

This is my first time to write

to you. I am seven years old. I will be in the third grade. I have four little kittens and a doll too. I go to Sunday school every Sunday. I have to carry water to the ones who work in the fields. I will try to send some money next time I write to you.

Your new friend,

Zell Howle.

There are ways that even a little girl can help, aren't there, Zell? We are glad to have this interesting letter from you and to have you call us friend.—F.L.S.

—o—

Neshoba, Miss.,

June 16, 1939.

Dear Mrs. Steele;

This is the first time I have written to the Children's Circle. I am a girl eleven years of age and will be in the sixth grade next school session. We take the Baptist Record and I read the Children's Circle. I go to Sunday school. I am sorry I could not send any money this time; maybe I can next time I write.

Yours truly,

Viola Howle.

Viola, don't you worry about the money. When you have it, of course, we'll be glad for you to help with the orphanage and the scholarship, but when you do not, don't let that keep you from writing, because we will always be glad to hear from you.—F.L.S.

—o—

Brookhaven, Miss.,

June 17, 1939.

Dear Mrs. Steele;

I am sending the answers to Mrs. C. A. P.'s puzzle. They are as follows: 1. Siseria. 2. Deborah. 3. Barak. Mr. Bryan Simmons from the orphanage was with us last Sunday. Four orphan girls who sang came with him. Their singing was beautiful.

Your friend,

Shirley Stanley.

Shirley, we are glad to have these answers to Mrs. C. A. P.'s puzzle; also the expression of appreciation of your Sunday visitors.—F.L.S.

—o—

Meridian, Miss.,

June 18, 1939.

Dear Mrs. Steele;

I am enclosing check for \$5.00 in memory of our precious son, Jas. Edwin, age 14, whom God called home one year ago. He always enjoyed sending Mrs. Lipsey money for the orphans. Life is so lonely without him—it is hard to carry on.

Sincerely yours,

Mrs. W. J. Ross, Jr.

Thank you, Mrs. Ross, for this gift to the orphanage in memory of your son. May the heavenly Father comfort you.—F.L.S.

—o—

Newhebron, Miss.,

June 18, 1939.

Dear Mrs. Steele;

As no one has answered the June 1st puzzle, here it is:

1. Peter said, "Silver and gold have I none." Acts 3:6.

2. David said, "Would God I had died for thee." II Sam. 18:33.

Jacob said, "Few and evil have the days of the years of my life been." Genesis 47:9.

4. Paul said, "If any man would not work, neither should he eat." II Thess. 3:10.

5. The Pharisees said, "Lord, I thank thee that I am not like other men." Luke 18:11.

6. Cain said, "Am I my brother's keeper?" Genesis 4:9.

7. Elijah said, "How long halt ye between two opinions?" I K. 18:21.

8. Christ said, "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

9. Philip said, "Understandest

thou what thou redest?" Acts 8:30. 10. Isaiah said, "Here am I; send me." Isa. 6:8.

11. Elisha said, "As the Lord liveth and as my soul liveth, I will not leave thee." II Kings 2:4.

12. Ruth said, "Entreat me not to leave thee or to return from following after thee." Ruth 1:16.

13. Joshua said, "Choose you this day whom you will serve." Joshua 24:15.

14. Stephen said, "Lord, lay not this sin to their charge." Acts 7:60.

15. Certain Greeks said, "We would see Jesus." John 12:21.

I want to thank Mrs. C. A. P. for the nice little gift she sent my niece, Elizabeth Easterling. She will be thrilled over it, I'm sure. I would write to her but she signed Mrs. C. A. P.

I am sending a widow's mite, for you to use as you think best.

I am wondering who our new B. B. I. student is. May God's richest blessing rest upon all the Children's Circle.

Your friend,

Mrs. Estus Buckley

Mrs. Buckley, we are very grateful to you for sending the answers to the puzzle of June 1st which others seemed to have skipped. The answers to the other puzzles have now been published so we are not repeating them. However, we do appreciate your sending them all, for when you wrote out all those answers they had not appeared in the paper. The gift of a dollar bill calls for more words of thanks. We are going to leave the selection of our next B. B. I. girl to Dr. Hamilton and his committee.—F.L.S.

—o—

Mantee, Miss.,

June 18, 1939.

Dear Mrs. Steele;

Will you please print a few words of thanks from me to Mrs. "Cap" for the nice letter and gift which she sent me in regard to the puzzle or question she had on the Children's Page March 30th? My answers appeared in the paper of April 13th. I thank her so much. You do not know how much I enjoy the puzzles and questions. I would write her an individual letter but I don't know her name.

Thank you so much, Mrs. "Cap" and Mrs. Steele.

With love,

Florence Lewis.

Florence, I'm happy to pass on your words of thanks to Mrs. CAP. I'm sure she will read what you have written. All of us would like to know this good lady who helps us often, but we respect her desire not to let her right hand know what her left hand does.—F.L.S.

—o—

Lorman, Miss.

June 19, 1939.

Dear Mrs. Steele;

I have found it a great pleasure to read the Children's Circle every week and I want to join it. I am a girl fifteen years old and will enter the 9th grade next session. My sister is thirteen and she is writing you too.

I haven't any pets, but I have six brothers and three sisters. We all have a good deal of fun together.

My sister and I often try to go to Sunday school but it seems impossible for us to go. I joined the B.Y.P.U. and I try to do my best. We only have the meeting every fourth Sunday.

If it is possible let this letter be put in the group of the Children's Circle.

Your new friend,

Claudia Mae Sullivan.

We are glad to have you one of our Circle, Claudia Mae, and we wouldn't miss having your letter on this page. Just keep on trying and maybe it will soon be so that you and your sister—and the rest of the family too—can go to Sunday school regularly.—F. L. S.

—o—

Lorman, Miss.

June 19, 1939.

Dear Mrs. Steele;

This is my first time to write

to you. May I join your Circle? I have been reading the Children's Circle and enjoy it very much.

I am a little girl thirteen years old and will be in the 7th grade next session. I have nine brothers and sisters—six brothers and three sisters. All of them are at home and mother and daddy, too.

I have a little black and white kitten and a little black spotted pig. I enjoy feeding them both.

I saw my two cousins' letters in the Circle and enjoyed reading them. They were Bessie Marie and Normie Luther Sullivan.

I hope my letter will be printed.

Your new friend,

Lottie Belle Sullivan.

What a fine big family you have, Lottie Belle, father, mother, sisters and brothers—besides cousins. You never lack for some one to talk to or play with. We're happy to have you as a member of the Children's Circle.—F. L. S.

—o—

Crowder, Miss.

June 19, 1939.

Dear Mrs. Steele;

This is my first letter to write you. We have been taking the Baptist Record for almost a year, and I enjoy reading it very much. I have planned to write to you for a long time but have been so busy that I didn't have time.

I am fifteen years old. I go to Sunday school every Sunday and B.Y.P.U. When school was going on, we wrote many poems in English and that was what I enjoyed most of all. We had a sweet teacher who also loved poems. I am sending you one that I composed.

With love,

Elizabeth Bailey.

I think it is fine, Elizabeth, that you enjoyed the study of poetry for that is one way of learning to appreciate the beautiful. It is good practice to try our own hands at poetry sometimes, too, and you were blessed in having a helpful teacher. These are surely serious thoughts for a young girl which you express in your poem, but vital ones. Maybe some day you'll be famous because of your poetry.—F. L. S.

—o—

McLain, Miss.

June 22, 1939.

Dear Mrs. Steele;

Enclosed you will find 25c for my Quarter-to-Two dues for June. I missed some, don't know how much, but I sent it as soon as possible. Money is so scarce these days. I'm taking music this summer and getting along fine.

I will close. I must wash the dishes and help mother.

With much love,

O'mega Hembree.

We won't count what you missed. Omega. We'll just count what you send, and we surely appreciate your help toward both our causes.—F. L. S.

—o—

June 22, 1939.

Dear Mrs. Steele;

My teacher and I had a birthday on the same day. I got a dress, 25c, and a cross. I was 9 years old.

I am sending a dime. You may use it any way you wish. Our preacher resigned in May. I surely did hate it.

Your friend,

Jo Ann McMinn.

Jo Ann, since you had to give up your preacher, I hope you get another that you like just as well. Thank you for the gift. I hope you had a happy birthday.—F. L. S.

—o—

Outraged Irishman: "Gintlemin, I w'u'd loike to ashk thim Amerikins wan thing: Who doog the canals ov the country but furriners? Who built the railruds uv the country but furriners? Who worruks the mines ov the country but furriners? Who does the votin' fur the country but furriners? And who discovered the country but furriners?"



# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS . . . . . STATE SECRETARY  
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. ♦ JACKSON, MISS.

**The Kind of A Letter We Like To Receive**  
McComb, Miss.,  
June 18, 1939.

Dear Mr. Wilds;  
I had a very happy morning today. I got my group captain from my northern group to drive me to Union Church for Sunday school and church. In between church and Sunday school we organized a B. T. U. We have three unions—Senior, Intermediate and Junior. Later we will have Adult and Story Hour. They seem very enthusiastic. I intend to keep in close contact with them. They will have a revival soon and I think that will help.  
I am enclosing a list of the officers elected.

The general officers are as follows: Director, Emmett O'Quin, Magnolia, Route 4; Pianist, Mrs. Lewis Simmons, Holmesville, R. F. D.; Secretary and treasurer, Mr. Joe Pearl, Magnolia, R. F. D.; Senior president, Mr. Hollis Lang; Vice-president, Mrs. Ethel O'Quin; Secretary and treasurer, Mrs. Vivian Lang; Bible reader leader, Alvin Lang; Group captains, Aron O'Quin and Roy Owen.

Intermediate leader, Mrs. Houston Reabold; Sponsor, A. A. Lang. Junior president, Ollie Simmons; Vice-President, Dorothy O'Quin; Secretary and treasurer, Marjorie Simmons; Group captain, Mary Pearl; Bible reader leader, Everett O'Quin.

I am also enclosing a list of the winners in the elimination contest. Senior Speaking Contest—First Place—Elizabeth Finch, First Church; Second Place, Willie Joe Fox, East McComb.

Intermediate Sword Drill: Billy Burris (boy), First Church; Annie Murrell Simmons (girl), Silver Springs Church.

Junior Memory Verses: Fred Bookter, Jr. (boy); Central Church; Flora Finch (girl), First Church. Story Hour: Frances Jean Pigott, First Church; Fay Reeves, Friendship Church.

We are looking forward to June 27th hoping to win in the final.

Your friend,  
Ruth Roach

The Eighth District Baptist Training Union Convention met at Mashulaville, Wednesday, June 21, with a good representation from five of the six associations. Mr. C. C. Weaver of Noxapater, president of our district, presided over the inspiring and informing program led by our fine visiting workers. The contests in the afternoon were of special interest as we thrilled at the display of Christian training. The following won first honors:

Bible Story Telling—Beginner: Patricia Palmer, Starkville; Primary: Jane Evans, Starkville. Junior Memory Work: Margaret Edwards, Philadelphia, and Henry

Hester, Starkville, were both perfect.

Intermediate Sword Drill: First Place: Maxine Rodgers, Weir; 2nd place, Edward Willis, Noxapater.

Senior Better Speakers: Marion Weaver, Noxapater.

The officers for the coming year are: Mr. C. C. Weaver, president; Mr. A. H. Childress of Sturgis, vice president; Maudine Phillips of Philadelphia, secretary; Mrs. L. A. Lummus of Weir, Junior-Intermediate leader.

We enjoyed the delightful hospitality of the Mashulaville people as well as the challenge of our fine state workers.

## Last Call To Ridgecrest

A telephone call some days ago from someone who wanted very badly to attend the Baptist Training Union Assembly at Ridgecrest July 9-14 revealed the fact that every place on the grounds and for miles around had been reserved. The hurried call was to seek passage on our bus for she knew we had reservations for our bus crowd. We signed her up. By the time you read this we may not have any more room on the bus, but if you want to go we will be glad to take you if you hurry your request to Mr. Earl Clark, Box 530, Jackson, Miss., provided there is room.

Every district convention thus far has proved a blessing. Rejoice with us in the blessings of the Lord.

Attend the Assembly next week in Hattiesburg.

If you would like to have a copy of the playlet on the Standard, the we will be glad to send it upon request given at each district convention, quest. Time required for presenting, seven minutes.

Any pastor or associational officer interested in using a volunteer worker for as much as three or four weeks, or more, for training union work write Aubur J. Wilds, Oxford.

SPURGEON—

(Continued from Page 9)

synagogues, but he more often spoke on the hill-side or from a boat. To Him, an audience was the only necessity."

It is to be remembered in this connection, that Spurgeon delivered two carefully prepared lectures on open air preaching to the students of the Pastor's College. They are a delight to read. His general advice to open air preachers is most valuable. He begs them to avoid positions where serious accidents might be possible; to keep away from trees that cause a hissing and rustling sound and to take care not to have the sun in one's face while speaking and above all,

to studiously avoid preaching against the wind.

One cannot forget Spurgeon's field meetings with his students at "Westwood." In the home meadow beyond the lawns, there stood a tree which bore the name of the "Question Oak." The title was given to it because under its branches Spurgeon loved to gather the young men preparing for the ministry. In his colloquial and friendly way he invited them to ask any question they chose, promising them an immediate answer. The promptness and ready wit with which the replies came will never be forgotten by those who were privileged to attend those notable open air gatherings.

There were however, compensations for those who were too late to see and hear Mr. Spurgeon, but who were just in time to be influenced by his younger son, Thomas Spurgeon. How well some of us remember him,—and gratefully too! Not many years after his father's death (November 30, 1896) he delivered a characteristic address to open air workers from the text, "This sycamore tree"—(Luke 17:6). It was a charming little sermon, calculated by its originality and simplicity to hearten the highway preachers who listened to it. The pastor began somewhat thus—"This sycamore tree?—then Christ must have been out in the open air or he would not have said, 'this sycamore tree'. It was probably just alongside Him. Perchance some of its branches were overhanging his head and shielding Him from the scorching sun. Yes, Jesus was an open air preacher and he used common objects as illustrations."

Then by a very happy inspiration he referred to an unrecorded incident in his father's life which is worthy of remembrance. Spurgeon had been preaching in the open air down in some country place many years ago. While he was holding forth he noticed a man coming over a hedge to get to the place of meeting. The congregation looked in the direction of the intruder and was somewhat distracted. But Mr. Spurgeon did not reproach the clumsy disturber, neither did he scold the congregation for their sudden inattention. He spoke at once of the man who entered not in by the door, but climbed in some other way, and so employed a ruffling little annoyance to enforce an important spiritual lesson.

This recorded incident is just an index to the man; vitally alert, spiritually sensitive and with a living faith in the message which he urged his hearers, without exception, to believe and receive.

BOGUE CHITTO

Bogue Chitto Baptist Church was for several months without a pastor. In September it called Rev. M. J. Anderson, a senior student from B. B. I. to pastor the church. Under his consecrated and energetic leadership the church has taken on new life. A Monthly Workers' Council has been organized and is functioning nicely; a monthly deacons' meeting is held regularly; a religious census has been taken, and



W. F. ELLZEY

W. F. Ellzey, affectionally known to his friends as "Uncle Billy Frank" is one of the staunchest and most devoted Baptist laymen it has been our privilege to know. He has a record that any servant of the Lord could be proud to claim. "Uncle Billy Frank" is approaching his eighty-seventh birthday. He is a deacon of the Silver Springs Baptist Church in Pike County, and is undoubtedly one of the most faithful members of the church in attendance. He and his good wife "Aunt Lela" still walk to church every Sunday. "Uncle Billy Frank" has served as church clerk at Mt. Hermon and Silver Springs for the last 60 years. He was associational clerk for 17 years, and in each position his work has been most commendable. May the Lord continue His blessings upon this great old servant in His vineyard, and give to him and his companion many more fruitful years of service for Him.

H. M. Kinlaw, Pastor.

efforts are being made to enlarge the Sunday school and B.T.U.; a Senior B.Y.P.U. and a Girls' Auxiliary for Intermediate girls has been organized; the church has given the Baptist Record to every family during the past quarter. While the church was giving the Every Family Plan a trial, it did not feel able to continue the plan during the summer. With a little effort on the part of a committee which was appointed for the purpose, the number of subscriptions to the Baptist Record was increased from two to twenty-four with the people paying for their individual subscriptions. A school of missions has been planned to include study courses for Sunday school and B.T. U. work, to be given in the near future.

Preparations have been made for a week's revival meeting which begins June 25 and runs through July 2. Dr. S. H. Jones of the First Baptist Church of Brookhaven will assist the pastor in the meeting. Please pray that this revival, the first in two years, will be richly blessed.

In order to be near his work during the summer, the pastor is spending the greater part of his vacation in Bogue Chitto. It is hoped he will continue to be blessed in his leadership and service to the people of that community, while they in return will be blessed by having him in their midst.

—A Member.

## A GUIDE TO BUYERS

Bibles, books, hymnals, church supplies advertised or announced in this paper may be ordered from our store at publisher's prices.

**BAPTIST BOOK STORE**

500 EAST CAPITOL ST., JACKSON



## Going Places

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

On a recent Sunday we had the privilege of visiting three churches and to date two have adopted the E F Plan and we are expecting the third.

### Florence

Pastor Britt was good enough to call a special meeting of his deacons at 9:30 a. m. We explained a "few" of the merits of the E F Plan and several expressed an interest in it. We also heard some nice things about the work of the pastor.

Rankin County has subscribers listed as follows: New Salem 1; Brandon 9; OAKDALE 13; PELAHATCHIE 70; FLORENCE 46; Mountain Creek 8; ANTIOCH 12; Pisgah 5; Johns 2; Whitfield 1; CLEAR BRANCH 41; PEARSON 23; HEBRON 28; BRIAR HILL 30.

### Magee

From Florence we rushed to Magee where Rev. G. O. Parker is leading in such a wise way. A full house was present for the service. In the course of our address we said, "The Baptist Record is a good paper. In fact we think it is as good as any Baptist paper." At the close of the service a Methodist preacher present said, "Brother Goodrich, when you said you'd compare the Record with any Baptist paper, you didn't cover enough territory. You could have said Methodist and been safe."

Having the pleasure of being in the pastor's home was an added pleasure on our Magee trip.

Magee has since adopted the E F Plan and reports are that they are pleased with it.

Simpson County has subscribers listed as follows: PLEASANT HILL 25; BULAH 59; Corinth 2; Sanatorium 24; BETHLEHEM 25; MAGEE 96 and 2 R. F. D.; ANTIOCH 28; Mendenhall 64 and 2 R. F. D.; D'Lo 1; Shivers 4; NEW ZION 21; KENNEDY SPRINGS 27.

### Terry

Hurrying from the well laden table of Pastor Parker, we got to Terry for a deacon's meeting at 2:30. Their new full time pastor, Rev. Carey Cox, had arrived the day before. So at the first deacon's meeting with the new pastor we presented the E F Plan. They unanimously adopted it. Later reports have come of the fine start being made by Pastor Cox. But those who knew him at Brooksville expect nothing else.

Hinds County Record readers are listed as follows: DANIELS CHURCH 51; CLINTON 132 and 14 R. F. D.; Jackson, CALVARY 666; Jackson First 39; Jackson 74; Dixon 2; UTICA 32; Salem 6; Oak-

ley 1; Raymond 13; Jackson DAVIS MEMORIAL 122; SIWELL 13; POCAHONTAS 21; Edwards 1; TERRY 71; New Hope 1; Jackson, Parkway 24; New Salem 5; VAN WINKLE 30; BETHESDA 61; BEULAH 75.

### Every Baptist Should

Dear Brother Goodrich: Enclosed find \$1.00 for Baptist Record. Will send balance later for I cannot get along without the Baptist Record. Its weekly visits give me great joy to read of the good works of the Lord that His servants are doing for Him. I have been a subscriber for 47 years and I will continue to take it as long as I live or my eyes can see to read.—Mrs. Mary B. Wrenn, Biloxi, Miss.

### The Proof of the Pudding Is—

I appreciate the opportunity to testify to the success of the Every Family Plan of the Record as I have seen it work in our church. I do not ascribe all of the success of our church to the Record, but I do think that it has been a very positive force in helping us reach some new records that we have made in the four and one-half months that our church has been fostering the E F Plan. People will READ the Record. I have not seen but one copy in the waste basket at the post office. By reading the Record interest in all phases of kingdom work is created. People who are "shut-ins" feel that the church has not forgotten them. Since our church has adopted the Every Family Plan we have reached and maintained the highest attendance in the history of the church in the Sunday school, our offerings have increased. The W.M.U. is doing more extension work. Our workers are more willing to serve. The church is more sympathetic in its attitude toward the pastor and his work. The Record is a real assistant to the pastor in more ways than one. It visits the membership regularly regardless of weather conditions. I sincerely believe that every Baptist Church in Mississippi should adopt the Every Family Plan. I have found that it pays in every way. Our church has a heavy bonded indebtedness, but we plan to continue the Every Family Plan because it is worth while.—Montie A. Davis.

### ROSEDALE

The Rosedale Baptist Church has just closed a successful revival. Rev. D. H. Barnhill, pastor of the church, brought great messages twice daily for an entire week. Good crowds attended services. Mr. Moran, of Picayune, a Mississippi College student, directed the song services, which were particularly good. The pastors and congregations of other churches in the town were most gracious in their attendance. There were nine additions to the church, and the Christian people of the community felt renewed interest.

The meeting was preceded by a week of prayer, sponsored by the W.M.U. Ten prayer groups met daily, at different hours of the day, and all groups came together at the church for a great prayer service on Wednesday evening, preceding

the opening of the revival. Much visitation and personal work was done by the pastor and other interested workers.

Brother and Mrs. Barnhill, who came to us in February from Pelahatchie, have endeared themselves to our people. The pastor has spent much time in personal work in his field. In the three months of his ministry here, the following things have been accomplished:

1. The Sunday school has become standard.
2. Two Sunday school courses have been taught: Building a Standard Sunday School by Flake, and How to Win to Christ, by Burroughs.
3. Religious census taken and the results used by all organizations in the church.
4. B.T.U. organized.
5. R.A. reorganized (all other W.M.U. auxiliaries already functioning).
6. Twenty additions to the church.

We are grateful that God directed the Barnhills to answer the call of our church. Their lives are a blessing to our church and community. Under their leadership we are looking forward to the accomplishment of many good things in the days to come.—B. B. Schooler, Church Clerk.

### INTRODUCING A. T. ENGELL

This is to introduce to our brotherhood brother A. T. Engell, who comes back to Mississippi from the Louisville Seminary as pastor of the Schlater and Money Churches in the Delta. Brother Engell completed the full course, Master in Theology, and returns to Mississippi, his native state, having been reared at Marion, near Meridian, where he served as pastor of his home church for three years while attending Mississippi College. During his training in the Seminary he pastored churches in Kentucky and Indiana.

We commend him and his wife to the brethren in the Delta and bespeak for them the sympathetic assistance of all in their becoming acclimated to the rich soil and the environment so peculiar to that fertile country.—J. L. Boyd, Meridian.

### McCOMB, FIRST CHURCH By Hansford L. Simmons

The First Baptist Church at McComb, Mississippi, has extended a call for an indefinite period to Pastor Wyatt R. Hunter. The action of the church followed the unanimous recommendation of the Board of Deacons. Brother Hunter has ac-

cepted, and is launching with renewed vigor and effort into a larger program for the church life.

He came to this pastorate July 15, 1938, after the church had carefully studied the situation following the death of the lamented John W. Mayfield. Two statements brother Hunter made when he came have stood out in the writer's mind: That he would major in preaching and that he wanted to build all the program around the Word of God.

He has been doing that. Soon after brother Hunter came, the church secured the services of J. Felix Arnold as Educational Director and Assistant Uastor. Brother Arnold has done a fine work. A successful Daily Vacation Bible school has just been held under his leadership. Mrs. Hunter, formerly educational secretary of the church at Leland, has been a fine inspiration and aid in the church life.

These lines are partly inspired by a great sermon brother Hunter preached yesterday in which he quoted the familiar lines: "I cannot read my tombstone after I am dead."

### W. H. WILKERSON

#### Resolutions of Respect

#### In memory of W. H. Wilkerson

Whereas, on the 12th day of May, 1939 our Heavenly Father in His infinite wisdom saw fit to take from his loved ones and friends brother W. H. Wilkerson. Brother Wilkerson was a faithful member of Liberty Baptist Church and had been a member of the board of deacons for 40 years or longer. He also served as clerk of the Oktibeha Baptist Association for a long time, and was the last member that was at the organization of said association. He was a member of Moscow Masonic lodge.

Be it resolved that Liberty Church feels deeply our loss, and are desirous to share the sorrow with the family.

Be it resolved further that a copy of these resolutions be sent to the family, one to the Baptist Record and one to the DeKalb Messenger for publication.

E. E. Watts  
Mrs. C. A. Lowry  
A. H. Spinks,  
Committee.

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nothel) Nose Drops. Small size 25c, large size 50c at your drugstore.

## Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)



Thursday, June 29, 1939

SATURDAY NIGHTS ON BAYOU  
DE LARGEMiss Belle Moore, Former Student  
Baptist Bible Institute, Now  
Missionary In Louisiana

Picture in your mind, if you can, a small room, minus the furniture, crowded with people: big, little, old and young—in fact everybody. The windows and doors were closed to keep out the mosquitoes.

Over against one side of the wall sat a man with an accordeon in his hands—the sole musician for the affair. Two tunes and a goodnight piece of a rhythmic style constituted the musician's knowledge of music all composed by himself.)

The men, women and children could be seen drinking their wines and getting into a hilarious mood. The talk and laughter were growing louder, unnatural and high-pitched.

This describes the beginning of the regular Saturday night's ball game in the bayou. This was their only type of fun and recreation—so their all was put into the event.

Soon the alcoholic drinks would begin their effects; quarrels arose between men, the women, and even between men and women; cursing on every hand; knives flashing—screams; then back to the talk and laughter once again.

The goodnight piece was played around two o'clock in the morning and they all went, or were carried to their respective homes.

When Monday rolled around all you could hear would be about the right Saturday night, how much the doctor bill was, or what did the lawyer have to say.

Johnson Memorial Mission School woke up to the fact that something should and must be done for the people socially. Why not have a social on Saturday night for all who would come? The idea seemed good, so we made our plans accordingly.

The social would begin at 7:00 o'clock and close at 10:00 o'clock. There would be singing of choruses, prayer, games, refreshments, devotional—and goodnight. The refreshments, furnished and prepared by the teachers, would add to the fun as well as provide an opportunity for teaching etiquette.

The school children were told Friday afternoon about our plans. They did not know what the words "social" or "party" meant, so we explained about our games and they were thrilled at the very idea of playing games.

For refreshments we fixed lemonade and cookies. We had to borrow glasses from the neighbors and they just couldn't understand what it was all about. We made preparations for about thirty-five.

On Saturday night the crowd began coming around 6:30 p. m., and by 7:00 o'clock the room was full and many having to stand. There were around sixty-five who came that first night—and did we have a time playing games in our small room.

Everyone joined in the games heartily and with a fine spirit of play and sportsmanship. All the games were new to them, for this was their first experience at a social. It did me good to see how

the older folk entered into the games. Finally we had to say "goodnight" for them ever to leave.

This first one proved to be such a success until we decided to have socials every Saturday night. We have done so and they have all proved successful.

We did not have one the Saturday night before they went out to their trapping camps and we wondered if there would be a ball nearby. One of the deacons came and we asked him about Saturday night—was there a ball somewhere?

His answer, in substance, was, "No, mam, you know we don't have ball any more. It took us a long time to break them up but we finally done it."

And so it is—for we haven't heard of a ball in our midst, Christian or non-Christian homes, since we started with our socials. We have been fully repaid for our time and money spent on them.

Christians and non-Christians come, so we have an opportunity of telling them about the love of Jesus, some perhaps who would never hear it otherwise.

The first time we used napkins the people did not know what they were or what they were for and most of them refused to take one. The next week at school some of the children still had their napkins, either in their pockets or their books.

One night we served hot chocolate and cakes, and I noticed two boys refuse the refreshments. I went to them to find out why they didn't take any. Their answer was, "We have had our supper." I tried to explain to them the difference between supper and refreshments, and that we, too, had had our supper. I do not know whether I made myself clear or not—they still refused our "eats."

Another night we found some nickels in the empty cups, and wondered if they were tips or to pay for the drinks.

One day I asked a non-Christian (he came once to our socials) what he thought about our socials. He said that they were good, and that all you could hear now on Mondays was something about our good times together. Everyone remarks, "My, but didn't we have a good time Saturday night at the school house? Didn't you like that game we played with the ball, or that good race, etc."

We feel that our efforts have not been in vain, for they know now that one can have a decent good time, and we have received a personal joy by watching them develop into well-rounded, useful Christian lives, even through the influence and help of our socials.

## DOES JESUS CARE?

By W. H. Wood

There are many individuals on earth who are confronted with the trials and difficulties of life who are, no doubt, thinking the dismal thoughts of dismay, "Does Jesus care for my soul?" Well brother, trouble is in the path of us all, "Man that is born of woman is of few days and full of trouble," Job 14:1. I know that many times we become discouraged and even de-

spondent when we come to think of our own perplexed conditions, but when these crises come, may we resort to God's word to find consolation for our troubled hearts.

David in the 142 Psalm said, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." This is a dark and gloomy picture of one's condition if we stop there, but did David stop there? No, he challenged the immortal aspects of his never dying soul; and called them to the test in action. What did he do? When he came to realize his troubled condition, he did, as all other God-fearing Christian people will, he prayed, "I cried unto thee, O, Lord." Brother, have you prayed about your condition? Prayer is the channel through which we approach God, to relate to Him our burdens, our difficulties, our heartaches. Your problem may be financial, or physical, or spiritual, whatever the case may chance to be, have you thought to pray?

David also did another thing. He confessed God as his refuge. He was willing to commit his future into the protecting hands of God, assured that He would deliver him from the perils of the dangerous situation in which he was placed. He also confessed God as his portion. We may be poor so far as our material possessions are concerned, but if we know Jesus as Lord and Saviour of our lives, what need we fear? We have access to the abundant resources of God's eternal love. We are rich in Christ.

Jesus loves these hearts of ours. He loved us so much that He was willing to go to Calvary for us. "It is not the will of the Father that any should be lost, but that all should come to repentance, II Peter 3:9. Yes, Jesus cares for our souls. He is willing to put his strong arm about us and smoothe away the heartaches and fears that may have over-shadowed our way.

Well did the poet say: "Does Jesus care when my heart is pained too deeply for mirth or song; as the burdens press, and the cares distress, and the way grows weary and long?" O yes, He cares, I know He cares, His heart is touched with my grief; When the days are weary, the long night dreary, I know my Saviour cares."

How it thrills our very souls to pause in the midst of a rushing world and realize that Jesus cares for our soul.

## PONTOTOC

Pontotoc Baptist Church has just had such a fine Vacation Bible school that we want to share the good news with you. We enrolled 163, averaged 128 and delivered 130 certificates. We had our closing exercises last night and had a large congregation present for the service. I was fortunate in having the help of one of the finest workers any pastor could find in our church. They worked zealously and demonstrated the finest spirit of co-operation I have ever seen.

Miss Ann Knox served as superintendent of the Beginners, Mrs. B. B. Hilbun was superintendent of the Primary department, Mrs. H.

A. Grisham was superintendent of the Juniors, and Mrs. Mansel McCord was superintendent of the Intermediates.

We are looking forward to our revival which begins July 9 with Dr. B. Locke Davis of Springfield, Mo., preaching. Pray for us.

The Junior Men's Bible class enjoyed a fish fry last Friday evening with 40 present. Rev. S. B. Cooper, pastor of Calvary Baptist Church, Tupelo, Miss., was guest speaker. He brought one of the finest messages it has been this pastor's privilege to hear. I wish every Men's Bible class might have such a message given to its members. It was practical and of course scriptural.

The Lord's blessings upon you.—  
B. B. Hilbun.

D. WADE SMITH NIGHT  
OBSERVED AT BROOKLYN

Rev. E. S. P'Poole of Hattiesburg has been conducting a revival meeting at the Brooklyn Baptist Church, and Monday night was designated as Wade Smith Night. Approximately twenty men of the Men's Brotherhood of Fifth Avenue Baptist Church of Hattiesburg, with their pastor, D. Wade Smith, went to Brooklyn Monday night and conducted the service.

On account of the great number of people present it was necessary to hold the service on the front lawn of the church. Even then several were forced to remain standing during the service because the crowd was so large.

A. L. Saucier had charge of the Brotherhood program and made a short introductory talk, then the congregation sang the Brotherhood theme song, "What a Friend We Have in Jesus," followed by prayer by R. W. Fox. The following members of the Fifth Avenue Men's Brotherhood were on the program: A. D. Owings spoke on "Our Responsibilities"; Dr. W. J. Goyer on "Serving Christ"; and G. C. Harrod spoke on "The Men's Work in the Church." These were very inspirational short talks directed to the men of our churches.

After the Brotherhood concluded its program the service was taken charge of by Rev. D. Wade Smith, who preached a very forceful sermon on the subject "Ready." At the conclusion of his sermon there were seven additions to the Brooklyn Baptist Church, coming for baptism, and several others came forward asking to be remembered in prayer.

Mr. Leonard B. Melvin, member of the Laurel Men's Brotherhood, also attended the meeting with the Fifth Avenue Brotherhood.

Rev. P'Poole has had a glorious revival during the past ten days, several having been added to his church, and the meeting will close tonight. The new converts will be baptized at Brooklyn on the first Sunday in July.

Itching of  
**ECZEMA**  
Relieved  
**RESINOL**  
Even in stubborn cases, the tortured skin is eased by soothing



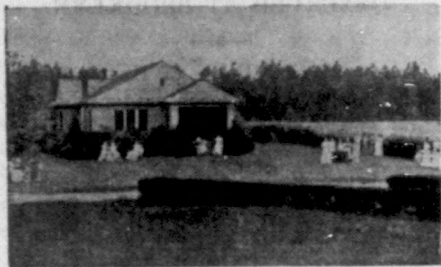
# MISSISSIPPI WOMAN'S COLLEGE

A BAPTIST ASSET

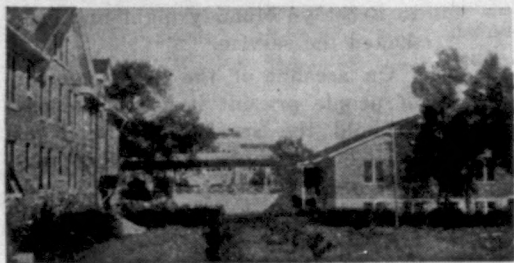
## WHAT IT HAS



East and Johnson



Wald Home and Student Center



East View Dining Hall and Dormitory



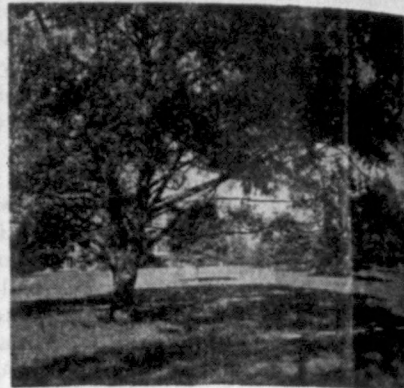
Beauty at the Lily Pool



Tutor Court



A Corner of the Dining Room



Campus Drive



May Day House



May Day House



Campus View From Lily Pool

1. A Campus of 40 Acres.
2. Ten Buildings Valued at \$328,000
3. A Library of 13,100 Volumes.
4. Equipment and Other Real Estate Valued at \$89,193
5. Total Value of All Property \$417,403.
6. Net Value of Present Endowment \$445,000.  
(This includes Hattiesburg's \$75,000.)
7. Amount Necessary to Preserve Above Assets \$55,500

### What Woman's College Does

1. Educates young women.
2. Provides four year college course equal to the best.
3. Woman's College Math team won third place.
4. Has an exceptional Fine Arts faculty
5. Provides an education PLUS:
  - (1) Plus the Christian training that makes for better leaders and workers.
  - (2) Plus the kind of training that future Christian workers need.
  - (3) Plus the Baptist viewpoint that can be gotten at very few places.
6. Puts CHRIST in Christian education.
7. Proves its work by its products:—Missionaries, teachers, preachers' wives, etc.
8. Provides a place for girls who want to go to a Christian school. For some it is the only place. Blue Mountain reports girls turned away for lack of room. For only \$55,500 we can provide for at least 250 girls at Woman's College. Several times this amount would be required to enlarge any of our other schools to take care of this number. So far as Christian education is concerned if we don't provide for them at Woman's College we can't take care of them elsewhere except at greatly added cost

### What Woman's College Needs

1. \$75,000 from Hattiesburg. This is practically assured as the Chamber of Commerce has agreed to get behind this move.
2. \$55,500 from the remainder of Mississippi. If Hattiesburg can provide \$75,000 certainly all the other Baptists of Mississippi will provide \$55,500.
3. If we fail. We have 40 acres and ten buildings valued at \$417,403 that becomes almost worthless. There is no active market for used college buildings.
4. If we fail. The girls of South Mississippi who want to be educated in a Baptist school will be disappointed. Blue Mountain reports girls turned away. Mississippi College would need added endowment and added dormitory space (See 1938 Convention minutes). Therefore it is endow Mississippi Woman's College or refuse to educate many who want a Baptist education.

### BUILDER OF DREAMS

The life of Robert Edward Chambers, \$1.00, publication date, May 12, 1939.

Authors: Ruth Carver Gardner (Mrs. E. Norfleet Gardner) and Christine Coffee Chambers (Mrs. Robert Edward Chambers), University of Shanghai, Shanghai, China.

A portrayal of the life and work of Doctor Chambers, covering a period of nearly forty years. It will impress the reader with the fact that Dr. Chambers was physically, morally, and spiritually courageous.

He blazed a trail for Christ and Southern Baptists in China, leaving as a special monument the China Baptist Publication Society.

"Doctor Chambers was in the finest sense a missionary statesman, one who expressed his statesmanship in practical work in intimate relation to the conditions, needs, and challenges on the mission field itself, not in long distance outlines and programs which others were expected to adopt and carry out. He was a working statesman rather than a writing and talking statesman. The Baptist denomination in

China and Christianity in China will long feel the influence of this Master Baptist Builder."—Dr. W. O. Carver, in the last chapter of the book, "A Master Builder."

### SALLIS BAPTIST CHURCH

The work at Sallis is going in a great way, reports Pastor G. W. Smith. Our attendance is holding out fine, in fact the crowds are increasing from time to time.

At the beginning of the last quarter, the church adopted the budget system, and a report from the treasurer at the close of the quarter showed that the church had gone over the budget each month of the quarter. Thanks to all of the members.

The church has just closed one of the best Daily Vacation Bible schools that it has had in many years. There were 73 enrolled in the school, and an average attendance of 55.

Choir practice is held each Monday evening, with a good number attending. Prayer meeting each Wednesday evening, with a good crowd.

### FIRST BAPTIST CHURCH, BILOXI

Rev. G. C. Hodge began, on the first Sunday in June, his ninth year as pastor of the First Baptist Church, Biloxi. He is witnessing the reception of members into the fellowship of the church practically every Sunday. The following were received during the past month:

Baptized: Evelyn Osborne, Billie Joyce Byrd, Homer Ellis and Hilda Pierce, all of Biloxi. By letter: Mrs. Pearl May Young from Pascagoula, Mrs. Martha G. Ellis from Entry, Fla., Mrs. L. S. Zepernick from Lyman, Mr. and Mrs. B. C. Palmer from Griffith Memorial, Jackson; Mr. and Mrs. B. Stauffer from Alabama, Mr. and Mrs. G. Wheelis from Mobile. By professions of faith for baptism: Miss Carolyn Green, Mrs. J. F. Joulilian and Miss Iris Joulilian of Biloxi.

The First Baptist Church, Biloxi, closed on Friday night, June 16, its Vacation Bible School. The school was in session three hours a day for two weeks. Ninety-three attend-

ed the primary, junior and intermediate departments. The pastor was principal of the school and twenty adults assisted him.

—G. C. Hodge, Pastor.

### S. S. ATTENDANCE JUNE 25

Jackson First Church	949
Northside Church	125
Jackson Davis Memorial Church	220
Jackson Van Winkle	89
Crystal Springs Church	267
River Ave. Church, Hattiesburg	90
West Laurel Church	479
Centreville Church	25
Bethesda Church (Hinds)	89
Glenfield Church (Union Co.)	53

### B.T.U. ATTENDANCE JUNE 25

Jackson First Church	159
Jackson Van Winkle Church	50
Jackson Northside Church	37
Jackson Davis Mem. Church	108
Crystal Springs Church	65
River Avenue Church	91
West Laurel Church	204
Centreville Church	79
Glenfield Church	62

SUBSCRIBE FOR THE BAPTIST RECORD